The Chaplain

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ALL IN FUN!

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WE HAVE MET THE ENEMY

by Robert McAfee Brown

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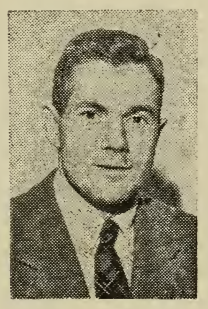

I CANNOT SAY that during my brief career as a chaplain in the United States Navy I had the experience of meeting the nation's enemies in action. I can, though, give the impression that I did. I can say that I was the second man from our assault transport to hit the beach at Kwajalein, and this is the truth. It is not, unfortunately, the whole truth, which includes the further information that (a) we steamed into Kwajalein harbor three years after the last Japanese had disappeared from the island, that (b) instead of transporting Marine divisions we were carrying four thousand cases of Coca-Cola, and that (c) my objective in going ashore was to find a place for a softball diamond for the ship's team.

However, on one occasion during my naval service I did have an encounter with a real enemy, real at any rate to me, and I would like to think that I earned a small measure of distinction. The encounter took place on the second floor of a building at William and Mary College, and the enemy consisted of a four-striper chaplain in company with a United States senator.

In the course of going through NTSch (Chaplains)—which, being translated, is Naval Training School for Chaplains—a prospective chaplain found himself confronted by a situation unique in ecclesiastical circles. The school was manned almost entirely by chaplains assigned to impart the fruits of long Navy experience to probably as unnautical a group of pastors, priests, and rabbis as had ever been assembled. There were one or two line officers on the staff to look out for things like pay and physical education, but they were merely ensigns and lieutenants, whereas a number of the chaplain-instructors were command-

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The author of this amusing article —a former Navy chaplain—is now assistant professor of systematic theology and philosophy of religion at Union Seminary in New York.

ers, and a few were even captains. They went on the theory, a sound one, that NTSch (Chaplains) should be run strictly according to the letter of the Navy's law, so that no chaplain would ever bring disgrace upon the Chaplain Corps (or upon the Lord) by his inability to live up to protocol. To achieve this end, the chaplains in charge chose to play the part of the crustiest, saltiest line officers imaginable, and I can testify that of all the line officers I met in my succeeding duty there was only one tougher than the chaplains in charge of NTSch (Chaplains) pretended to be.

So throughout our weeks at the school, we chaplains-in-training were rigorously punished for sloppy marching, poor salutes, unstarched collars, messy rooms, and any least infringement of etiquette. Woe to the chaplain whose belt buckle was not always gleaming or who let his socks display the slightest tendency to sag. The man charged with maintaining this discipline was Chaplain William H. Rafferty, a four-striper, who performed the task with relish. Chaplain Rafferty was redheaded and an Irish Baptist. I know this combination sounds improbable, but there was nothing improbable about Chaplain Rafferty. He was as substantial a person as I have ever come across. It is hardly a stretching of sober truth to say that when he spoke—when he lectured to us about "the greatest bunch of men God ever created, Uncle Sam's bluejackets"—the walls bulged and we truly believed we had been assigned to the only really important branch of the service.

My first official encounter with him set me completely straight as to how the two of us stood. I had barely arrived at NTSch (Chaplains) when I was told that Chaplain Rafferty wished to see me in his office on the second floor. I went up there not without fear and trembling, for I had heard something of his disposition. To my surprise, he greeted me with a warm smile and a handshake, but during the conversation, to which he was virtually the sole contributor, the smile changed to a frown. It seemed that he knew my aunt, who happened to be the head of the Waves, and while he was glad to welcome me aboard, I wasn't to think that his knowing her would cut any ice whatsoever. He assured me that the first chance he got he was going to pin my ears back. "That's all, Chaplain," he said, and I retreated in some confusion, saying "Thank you, sir!" instead of the salty "Aye, aye, sir!" I had planned to inject into the conversation if opportunity arose.

By living the life of a nonentity for the next few weeks, I was able to avoid having my ears pinned back, but the day approached when I would have what was called the Duty. Having the Duty consisted of taking one's post dangerously close to Chaplain Rafferty's office, and there, in a huge hall, greeting visitors and operating a switchboard, as well as performing one other func-

tion, which needs some explanation.

The captain of any ship, we were informed, had a quarter-deck, and the second-floor hall had been designated by Chaplain Rafferty as his. It was a primary task of the Duty Chaplain to keep a sharp eye on Chaplain Rafferty's office door and, whenever he came out of it, to jump to attention and shout—bellow at the top of his lungs, so that everyone in the vast corridor could hear—"ATTENTION ON DECK!" He was then to freeze to attention, and everybody else on the quarter-deck would likewise freeze until Chaplain Rafferty, with equal gusto, roared, "CARRY ON!"

ON THE DAY of my encounter with the enemy, I had the Duty from 2 P.M. to 6 P.M (or, as the Navy put it, from 1400 to 1800 hours). By 3:30 P.M. (1530), most of the chaplains on the teaching staff had gone home (or "secured"), since there were no further activities scheduled for that afternoon. At about 3:35, a light flashed on the switchboard, and I flipped the switch and answered.

"Is that you, Brown?" The voice was clipped and, I thought, a little strained.

"Yes," I said.

"Listen," the voice, which I recognized as belonging to a Southern Baptist student chaplain, went on. "There's a senator from the Navy Appropriations Committee on his way to look the school over. Something about funds. He and Rafferty will be coming to the main office. Rafferty'll blow his top if you look sloppy. I thought I'd better warn you. How's the crease in your pants?"

Feeling that a small rock pile had been deposited in the pit of my stomach, I replied that the crease in my pants was not very sharp, owing to Williamsburg's stifling heat, and that I would be extremely grateful if he would bring me a fresh pair. He agreed, and soon arrived, carrying not only fresh trousers but a clean shirt and a bottle of shoe polish as well. He even took over my post for me while I slipped into the men's room to spruce up for the senator.

By the time I was newly clad—looking, if I may say so, the picture of what a Duty Chaplain ought to be—H hour was near. My friend fled, and I found myself quite alone in the building. Apparently no one —not even a Southern Baptist—wanted to encounter Chaplain Rafferty with a senator in tow and full of zeal to display the rigor of Navy discipline at NTSch (Chaplains).

I now faced a genuine dilemma. I knew that as soon as Chaplain Rafferty and the senator came up the stairs and appeared on the quarter-deck it was my obligation to leap to attention, bellow "ATTENTION ON DECK!" and remain fixedly gazing at the wall opposite until released by the words "CARRY ON!" To make such a spectacle of myself in a room full of men was enough of a trial; to do it in a hall

of considerable size, with no one else in it who might come to attention, was a cross I felt I could not bear. The senator would surely wonder what kind of imbecile was guarding the switchboard, and why the United States government was wasting good money training such people to watch over the spiritual welfare of the greatest bunch of men God ever created.

I tentatively decided to let the two of them walk in silence across the few feet of quarter-deck that separated the stairs from Chaplain Rafferty's office. But as I heard them make their way across the lower hall and mount the steps ("climb the ladder"), a voice inside me kept saying, "Better do it by the book. Better to be a fool with the law on your side than play it smart just because the law makes you look like a moron."

This voice won out. After all, I would only have to do it twice—once when they came and once when they went. As the Chaplain and the senator touched the top step, I shouted with as much vigor as I could muster, "ATTENTION ON DECK!" The words echoed down the hall and returned, and however astonished the senator may have been, Chaplain Rafferty, engrossed in conversation, offhandedly, albeit very loudly, shouted back, "CARRY ON!"

I sat down and fiddled with the wires on the switchboard. Half done. Once more, and the ordeal would be over. But then I realized that I had rejoiced too soon. They had gone not into Chaplain Rafferty's office, as I had anticipated, but into one of the classrooms. I would have to repeat the formula when they came out and went into Rafferty's office, and I'd have to do it a third time when they left the office to go downstairs. Again I decided to play it by the book. As the Chaplain and the senator reappeared, I let forth another rousing "ATTENTION ON DECK!" and studied the molding on the opposite wall. All the nonexistent ranks of chaplains there in the hall froze to attention. I felt that I was beginning to understand the meaning of the phrase "the Church Invisible."

"CARRY ON!" shouted Chaplain Rafferty.

Two-thirds through; I would have to do it only once more. Then Chaplain Rafferty, instead of taking the senator into his office, took him into a second classroom. I had a presentiment of horror that quickly became a certainty. The senator was to be shown each room on the entire floor. There were still a dozen rooms left. It seemed unthinkable that I must shout "ATTENTION ON DECK!" twelve more times in that vast, empty corridor, but it seemed even more unthinkable that Chaplain Rafferty would overlook a failure to shout. I resolved the dilemma as before. Twelve times more, "ATTENTION ON DECK!" rang through the ghostly arena. Twelve times more, "CARRY ON!" came back with a volume surpassing my own.

MANY TIMES since, I have tried to reconstruct the impression the senator must have got. I think it followed some such pattern as this:

"And here, Senator, is where we teach the chaplains Naval History ATTENTION ON DECK CARRY ON and give them a little indoctrination in Naval Tactics. Now, if you will come over here to the next ATTENTION ON DECK CARRY ON room, you will see where they receive instruction in civil laws to be observed when they are at a shore base. Then, if we can just ATTENTION ON DECK CARRY ON step over here, we can see the notes we give them on Naval letter writing, so that they . . ."

After the first few awful exchanges, I began to feel that I was becoming master of the situation. My "ATTENTION ON DECK!" became louder, my spring to attention more precise, my posture more erect, my contemplation of the molding more glazed, my whole demeanor more "regulation," and I felt that I was actually beginning to get on Chaplain Rafferty's nerves—that although he had invented this game, I had maneuvered him into the position of wanting to call it quits and not being able to do so without losing face. But such a crude victory, sweet though it was to my unregenerate soul, is not the victory that I now like to claim.

I like to feel, rather, that Chaplain Rafferty's annoyance at my correctness gradually wore off, and that before the fourteen entrances and exits were completed I had made him feel we were both doing a good deed for the prestige, in Congressional circles, of the Chaplain Corps. And the thing that makes me willing to claim this minor but subtle victory is that as the two men emerged from the final room, and I shouted my last "ATTENTION ON DECK!" to the echoing hall, Chaplain Rafferty, who until then had studiously ignored my person, even though he could not ignore my voice, actually looked in my direction and said, "CARRY ON, CHAPLAIN!"

There was just the slightest hint of camaraderie in that spontaneous "CHAPLAIN," just the slightest suggestion of spiritual kinship, and I felt sure he was trying to say that we were on the same side, after all —that together we had given the senator a good show ("taut watch").

Of course, what the senator was thinking I have no idea.

Leaflets Reprinted!

THE FOUR orientation leaflets—"Meet Your New Pastor—the Chaplain," "Your Church Back Home," "Say a Good Word," and "Stay on That High Road"—have been reprinted after an unexpected demand exhausted original stocks. They are now available in any quantity to chaplains and pastors, by order from the United Fellowship of Protestants, 122 Maryland Ave., NE., Washington 2, D.C. Two cents per leaflet to cover printing and postage.

An Open Letter for the Editor

To Chaplains Overseas

Dear Brethren:

Recently a friend and former colleague of mine, Dr. Robbins W. Barstow, the executive director of the Joint Department of American Communities Overseas of the National Council of Churches, called my attention to a list he recently compiled of American Protestant churches overseas.

It occurs to me that the information contained in this listing might be useful to you as you seek to give guidance to the men under your care when they find themselves at work, or on leave, in these overseas cities. A few of the ministers of these churches I know personally; all of them, I am sure, would be delighted to co-operate with you in every possible way in providing for the religious, moral, and social welfare of our American young men and women overseas.

Again let me assure each one of you that if there is any way in which I personally, or through this office, can marshal support at home or abroad for your critically important ministry, I shall appreciate your letting me know. It will be a privilege to do anything I can.

With highest respect, and with the prayer that God will strengthen each one of you with the might of his Spirit, I am,

Sincerely yours,

Marion J. Creeger

UNION CHURCHES OVERSEAS

LATIN AMERICA

Bolivia

Cochabamba—Union Church; Rev. William Kent, Casilla 175

Brazil

Rio de Janeiro—Union Church; Rev. James T. Legg, Caixa Postal 3, Copacabana

São Paulo—Fellowship Community Church; Rev. Kenneth Estey, Caixa Postal 6878

Canal Zone

Balboa—Union Church; Rev. Alexander Shaw, Box 684

Cristobal—Union Church; Rev. J. W. L. Graham, Box 2414

Gamboa—Union Church; Rev. Raymond Gray, Box 44

Gatun—Union Church; Rev. J. W. L. Graham, Box 84

Margarita—Union Church; Rev. Henry Bell, Box 5001

Pedro Miguel—Union Church; Rev. Paul Holloway, Box 303

Chile

Santiago—Union Church; Rev. Arthur Wesley, Casilla 67

Colombia

Barranquilla—Union Church; Rev. John Woods, Apartado Aereo 511

Bogotá—Union Church; Rev. Frank Wood, Calle 72, #3-43

Medellín—Union Church; Rev. Homer Goddard, Apartado Aereo 653

Costa Rica

San José—Union Church; Rev. D. Powell Royster, Apartado Aereo 931

Cuba

Santa Barbara—Union Church; Rev. Owen Womack, Santa Barbara, Isle of Pines

Dominican Republic

Ciudad Trujillo—First Dominican Evangelical Church; Rev. Richard Johnson, Box 727

Guatemala

Guatamala City—Union Church; Rev. Merrill Hutchins, Apartado Postal 631

Honduras

La Lima—Union Church; Mr. J. E. Batson, Tela Railroad Company

Mexico

Mexico City D. F.—Union Evangelical Church; Rev. Charles McKean, Apartado Postal 2726

Monterrey—Union Church; Rev. R. D. Wolcott, Rio Amazonas 405 Pte, Colonia del Valle Pte

Netherlands West Indies

Aruba—Lago Community Church; Rev. Donald Evans, P. O. Box 10, Lago Colony

Peru

Lima—Union Church; Rev. Herbert Chase, 476 Los Robles, San Isidro

Puerto Rico

San Juan—Union Church; Rev. Alfred Penney, Box 2851

Venezuela

Caracas—American Church; Rev. John Beck, Rev. Paul Green, Apartado 4320 Este

Anaco, San Roque, San Tome—Rev. Elwyn Burke, associate minister of the American Church in Caracas will serve these three localities as an extension of the work of the Caracas Church

EUROPE

France

Paris—American Church; Rev. Clayton Williams, 65 Quai d'Orsay

Germany

Bad Godesberg (Bonn)—American Protestant Church; Rev. J. L. B. Williams, c/o HICOG

Berlin—American Church; Rev. Arthur Siebens, 80 Garystrasse

Greece

Athens—St. Andrew's American Church; Rev. Paul Olander, 24 Isminis St., Glyphada

MIDDLE EAST

Egypt

Cairo—American Church; Rev. R. A. Stewart, 38 Shari Fouad el Awwal Maadi Community Congregation; Dr. Arthur Brown, 42 Road 85, Maadi

Iran

Tehran—Community Church; Rev. Leon Dickinson, Jr., c/o American Mission

Lebanon

Beirut—Community Church; Rev. Dewey Eder, B.P. 235

Turkey

Ankara—Services conducted by U.S. Army and Navy chaplains

Istanbul—Evangelical Union Church of Pera; Rev. Walter Wiley, Istiklal Caddesi 483/1, Beyoglu

Izmir—Community Church; Chaplain J. Glenn Power, Rev. Everett Blake, American Girls' School, Göztepe

FAR EAST

China

Hong Kong—Union Church: Rev. George Stevenson, Box 787, Victoria

Japan

Kobe—Union Church: Rev. A. Van Harbin, 8 Kwansei Gakuin, Nishinomiya-shi, Hyogo Ken

Tokyo—Union Church; Rev. Galen Russell, 4 Onden, Shibuya-Ku

Yokohama—Union Church; Miss Helen R. Zander, 37 Yamate Cho

Philippine Islands

Manila—Union Church; Rev. Charles Malotte, P.O. Box 1990

Thailand

Bangkok—International Church; Rev. George Wilson, 138 Sathorn Road

Denominationally Sponsored Churches

Latin America

Argentina

Buenos Aires—First Methodist Church (The American Church); Rev. William Holt, Corrientes 718

Lomas de Zamora—First Methodist Church; Rev. Basil Truscott, Avenida Alem 45

Chile

Valparaiso—Union Church; Rev. Murdoch MacLeod, Casilla 1803

Costa Rica

San José—Church of the Good Shepherd (Prot. Epis.); Rev. James Schaffter, Apartado 288

Cuba

Havana—Methodist Church; Rev. Carl Stewart, Buena Vista 22, Marianao

Uruguay

Montevideo—Emmanuel Methodist Church: Rev. Thornton Crumbley, c/o Coates Hnos., Casilla Correo 870

Europe

France

Paris—American Pro-Cathedral Church of the Holy Trinity (Prot. Epis.); The Very Rev. Sturgis Riddle

Nice—The American Church of the Holy Spirit (Prot. Epis.); 21 Boulevard Victor-Hugo

Italy

Rome—St. Paul's Within the Walls (Prot. Epis.); Rev. Hillis Duggins

Switzerland

Geneva—American Church (Prot. Epis.); Rev. Thomas Cox, 4 Rue Dr. Alfred Vincent

Middle East

Iraq

Baghdad—St. George's Mesopotamia War Memorial Church (Anglican): Archdeacon C. V. Roberts, St. George's Church House

Far East

Burma

Rangoon—Immanuel Baptist Church: Rev. Russell Brown, 143 St. John's Road

Pakistan

Karachi—St. Andrew's Church

Malaya

Singapore—Wesley Church; Rev. Tracy Jones, 4 Fort Canning Road

CHAPLAINS' PREACHING: A SECOND REPORT

REPORTING last October on "What Chaplains Are Preaching About," we noted the ability of some chaplains to suit their messages to the needs of service personnel, and said: "We plan to illustrate this outstanding success by publishing later a sermon which . . . seems to us worthy of imitation by chaplains who want to keep the attention of their hearers every minute."

Well, here is the sermon! And by the way, when its author was honored by Dickinson College in 1950 with the degree of Doctor of Humane Letters, the citation read in part:

Through 32 years of service as a chaplain in the United States Navy, you went far beyond the required duties of your office and took for your task the interpretation of the Navy, its men and officers, their lives and ideals, to the civilian community. Your success in this field has meant much to the morale of the armed forces in trying times.

MAKING THE MOST OF WHAT YOU HAVE

by FRANCIS LEE ALBERT

TEXT: *What is that in thine hand?*—Exod. 4:2*b*

Introduction

AMONG Navy men the most popular comic character is "Popeye the Sailor Man." We like Popeye because he is upright and downright and outright; because he does the best he can with what he has; because he doesn't offer lengthy explanations or excuses or alibis. And his phrase that we like best is, "I yam what I yam."

When I was a small lad at home, we had a big black-bound picture book; and the picture in that book that I remember best showed a little brown bear away up in the top of a tall nut tree, looking as if he were afraid to do anything about it. And standing on the ground under the tree were the plump old mama bear and the big old papa bear, saying in gruff tones:

> Quit your *if*'s and *and*'s and *but*'s,
> And let us see you shake down nuts.

In other words, we pay for results, not explanations.

With that as a front porch, we are ready to enter into the house of our sermon, the theme of which is "Making the Most of What You Have," based on the Navy principle: Do the best you can with what you have, where you are, now. And I wish to use as illustrations three scriptural characters who accomplished great things for God and their fellow men by using the things that they had right where they were.

Moses Was the Meekest Man in the World

(*Exod.* 3-4)

There isn't a sailor in the audience this morning who ever had a humbler job than Moses had when the story opens in Exodus 3. Moses was keeping sheep—and there isn't a dumber domestic animal than a sheep. They weren't his sheep; they belonged to his father-in-law, Jethro. And they weren't a prize flock on exhibition either. They were just an ordinary flock of sheep away out on the Midian Desert beyond Mount Horeb. But Moses' interest was aroused: God spoke to him. And when God found Moses alert and his mind attentive and receptive, he said: "Come deliver Israel."

Moses was modest and meek. He said, in effect: "Who am I? I am not eloquent. I have had no training. I have no equipment. I am of slow speech and have a slow tongue."

But God said, "What is that in thine hand?"

Now Moses had a rod, a shepherd's crook, a crooked stick cut from a crab-apple thicket. It was nothing in itself. He could have thrown it away and cut himself a better one any day. But when Moses stepped out in faith on God's promises, that shepherd's crook became the rod of God, the symbol of God's presence and power, with which Moses saved Israel.

By being attentive to God's voice and obedient to God's will, Moses changed from the meekest of men to the mightiest man in Old Testament history, and many historians and scholars regard him as one of the ten greatest men of all time.

The lesson is simple: Use what is at hand. That is the method by which all worth-while things are accomplished. God uses the little to accomplish the greater.

What Is That in Thine Hand, Shamgar?

(*Judges* 3:31)

Only an oxgoad, used to urge lazy beasts—a short stick that Shamgar might have discarded any day for a better one. But with it he slew 600 Philistines, the enemies of the children of Israel. And although Shamgar is mentioned only once again—"In the days of Shamgar" (Judges 5:6*a*)—his name became immortal because he obeyed God and did the best he could with what he had.

If Shamgar had refused to use the oxgoad because it was crude, or small, or ill-suited to the task, no such honor of victory would have been his, and he would have been just another ox-driver.

People are losing the joy of service and the honor of better victories every day because they do not do their best for God and their fellow men with the things they have. Here is the point: God judges us, not by what we have, nor even by what we do, but by *what we do with what we have.*

What Is That in Thine Hand, David?

(1 Sam. 17)

David, the eighth and youngest son of Jesse, kept his father's sheep. He had a homemade slingshot, a little weapon that he used for his pleasure and protection and with which he had gained proficiency.

David's three oldest brothers were with the armies of Saul, called together to fight against the Philistines. The two armies were encamped on opposite hills, with a valley between them. And every day the champion of the Philistines, Goliath the giant of Gath, who was nine and one-half feet tall, a real hunk of man, who had a helmet of brass and a coat of mail and shin guards of brass and a breastplate of brass, and the staff of whose spear was like a beam, cried his challenge across the valley:

> Choose you a man . . . , and let him come down to me. If he . . . kill me, then will we be your servants: but if I prevail against him, . . . then shall ye be our servants. . . . Give me a man, that we may fight together.

And when Saul and his soldiers heard that stentorian voice with its booming challenge, they shivered and shook clear down into their sandals.

Jesse thought a great deal about his three older boys away in the army, just as your parents think many times of you who are away from home in the Navy. So he said to his youngest son something like this: "You leave the sheep and go up and see how your brothers are getting along."

Did your mother ever dry sweet corn when the roasting ears were just right? Not bad! Well, the old man said to David: "You take a bag of parched corn up to the boys, and ten loaves of your mother's homemade bread, and take along ten of these milk cheeses for the captain." The old man was a politician!

Now David was a fair-haired, pink-cheeked lad of sixteen or seventeen; and when he got up to the camp, he looked around, just as your kid brother would want to do if he came to visit you here. And David heard Goliath defying Israel; and he couldn't understand how an uncivilized Philistine could defy the armies of the living God.

But Eliab, his eldest brother, was angry. He'd been in the army several weeks. He'd passed through boot camp; he knew what it was all about. So he said: "Beat it, kid; shove off; go on back to those sheep in the wilderness."

And David, with the aggravating impudence that is natural to a kid brother and with the amazing audacity of youth, said innocently, "What have I done now?"

Then some of the soldiers took David to Saul, to whom he said: "Let no man's heart fail . . . ; thy servant will go and fight with this Philistine."

And Saul equipped David with his armor, his helmet and his coat of mail, and gave him his sword. But David said to Saul: "I cannot go with these; for I have not proved them."

So David took his own slingshot, and, as he crossed the brook at the bottom of the hill, he chose five smooth pebbles. When Goliath saw David, he disdained him and said, "Am I a dog, that thou comest to me with staves?"

But David said:

Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God in Israel . . . : for the battle is the Lord's.

And David ran forward and, putting his hand into his shepherd's bag, took out a stone, and slang it, and smote the Philistine in his forehead so that he fell upon his face to the earth.

Conclusion

Some of us have capacities we have never thought of using for the good of our fellow men or for the glory of God. . . . Can you sing? Play? Draw? Tell a story? . . . Use your skill, your power, your present proficiency, in the name of the Lord of hosts, and he will multiply its effectiveness.

What is that in thine hand? It may be a squilgee, a deck swab, or a broom. It may be a garden hoe, or a yard rake, or a wrench. It may be a tennis racquet, or a golf club, or a baseball bat. It may be a pen, or a pencil, or a typewriter. It may be a gun, or a book, or a writing pad. Whatever it is, it can hardly be more insignificant than Moses' shepherd's crook, or Shamgar's oxgoad, or David's sling.

But the lesson is the same in every case: *God wants us to serve him and his now, just where we are, with the things we have.*

All these men accomplished great things by using their present little facilities. . . . So may you, and *you,* and YOU.

What is that in thine hand?

And now—because one chaplain wrote us, "I thoroughly enjoyed 'Logical Looking'"—here is another sermon outline from the former Chaplains' Contest. It exhibits the value of a fresh approach to an old theme:

THE ROAD TO EMMAUS

by THOMAS E. MOYE — SCRIPTURE: Luke 24:13-35

Between Two Great Ages: Now

We find ourselves in the mists of a valley between two great ages. Behind us the age we know. Ahead of us a new age that will bring we know not what.

On the frontier of progress and change—

1. *Technology* stands between the ages. Speeds below that of sound will soon be outmoded. Atomic power lies ahead.

2. The *entertainment* world is in flux. "Movies show signs of going the way of the nickelodian."

3. *Government and commerce* cannot stay as they are. Under the constant threat of war, either the world will explode or man will come to his senses.

4. Even *religion* stands between the ages. The old sectarianism is dying. What lies ahead? Some see one great church. Some see a federal union of the churches. Some see four or five great denominations working closely together.

5. *Social relations* are affected too. "The colored peoples of the earth are demanding to be admitted into the human race."

Between Two Great Ages: Then

Those men on the road to Emmaus stood where we stand—between two ages.

1. They were disciples of Jesus who had been fired with his dream. But they had seen him die—and with him died their world. How cloudy the future must have seemed! How fearful to be there between the great age of Jesus' ministry and—whatever would lie ahead!

2. Then came an interesting Stranger, who walked with them and interpreted the Scriptures in a way that gave new meaning to all that had happened.

3. At supper they recognized him. "After all the hellish torment and disillusionment of the cross, Jesus still talked and ate with them."

4. They were transformed into men who could change the world.

On the Road to Emmaus: Now

"We are on our own road to Emmaus. Behind is the dying, failing, crumbling age. Ahead is the new age, and we do not know whether it will be an age of brotherhood or of destruction. But with us on this road, as long ago, there walks one who is ever a Stranger. Whatever the age ahead may be, we go into it with him and with his message of love and power."

Chaplain Mitchell C. Johnson recently visited "C" Battery, 16th AAA Gun Battalion, on site at Medford, Mass. He is shown (*kneeling, center*) as he conducts services for one of the gun crews there. (*U.S. Army Photograph.*)

By Gene E. Bartlett
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Can PREACHING Promote MENTAL HEALTH?

Excerpts from a chapter in *The Church and Mental Health,* reviewed in the next issue

In many ways the pulpit-pew situation seems to go counter to the best principles of personal counseling. . . . From the standpoint of mental health is it a resource, or do elements within the very nature of the preaching situation make it neutral or even negative in the field of our concern? . . .

The Nature of Preaching

In Phillips Brooks's classic statement, . . . preaching is "truth through personality." For the Christian, of course, that truth is of a special nature. It is a gospel to be interpreted. It came to us not so much by man's searching as by God's act. The preacher's unique message is that God has disclosed Himself to men in Jesus Christ. This does not mean that this is God's only disclosure of Himself to men, for He always has been active in history and in human lives. It does mean, however, that for the Christian preacher Christ is the consummate disclosure. In Him we have seen the revealing of that which is hidden or only partly disclosed. As the Jerusalem conference on missions of 1928 put it, "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become." . . .

Preaching, then, has been understood as the communication by word and witness of the good news of God's self-disclosure in Christ, of the intimate relevancy of this gospel to every human situation and of the urgency of our free and full acceptance. . . .

This conception of a superlative truth to be proclaimed has seemed to carry clear implications as to the *way* in which it should be preached. Clearly, for example, such a truth must be stated authoritatively. This authority does not rest, as some have tried to make it rest, upon externals or ecclesiastical forms. Ultimately, it rests

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in the message itself which when preached "commends itself to the hearts of men." Because it has come not only by rational processes of men but more by the gift of God, it has seemed to follow that the preacher's function is to hold that message up, make it as clear as possible, and seek to bring about its acceptance. "Preaching for a verdict" is a phrase often heard in homiletics classes. Since the truth in preaching is not a conclusion reached by the listener and the preacher who, as in counseling, start together without presuppositions and engage in a *process* of mutual search, the sermon seems by necessity to be presented as something *given* by one party in the situation to the others. In most orthodox concepts, it even is given to the preacher and he is but the interpreter and transmitter of that truth. His "preparation" is not the creation of the truth to be preached but an organization of it for its clearest presentation. In these ways, at least, the very nature of the truth to be presented has influenced vitally the conception of the function of the preacher and the method of his presentation.

This statement of the concept of preaching requires a qualifying observation. It is the fact that much of the preaching of recent years has not placed emphasis upon its message as revealed. One thinks especially of the so-called liberal preacher. He has been more likely to consider his truth to be the tested experience of man in his search for the good life. He has thought of discovery rather than revelation for his authority. Moreover, he has been given to "life situation" preaching as that "which starts where people are." The topical sermon has held a much larger place than the doctrinal. Yet, admitting this to be a real difference and, at its best, a creative protest against a tradition grown rigid, it still has had certain characteristics in common with the more orthodox conception. Except in extreme cases, it has assumed a moral structure in life. Our knowledge of it may have come by man's search and experimentation more than by God's gracious act, but still there has been a moral structure to be clarified and accepted through the function of preaching. It may have started with the life situation but it knew where it was going and did not derive its end from that situation but from the moral principles or ethical teachings which it assumed to have intrinsic authority. Thus, even "modern" preaching, for the purposes of our study, seems to have these elements in common with the traditional: It accepts by faith a moral structure in life and grants in advance an authority to the ethical principles which are derived from that structure. . . .

Psychotherapeutic Criticisms of Preaching

When we review this conception of preaching, it is not surprising that the newer understanding of the dynamics of personal relationships has raised serious questions as to its effect upon mental health. . . .

First of all, preaching clearly seems *directive*. The very word "to preach" has carried this implication so consistently that in our common speech one often uses it apologetically. "Now I don't want to preach," we say, "but . . ." The theological student who in his class on pastoral counseling learns the values of non-directive listening

must indeed be somewhat confused when in his homiletics class he is taught to "preach for a verdict." Does not preaching attempt to force a resolution of conflict by appeal to authority, even when it is the intrinsic authority of the Christian message? Is not preaching in which one does all the talking, comes to the sermon with conclusions all prepared, and uses methods chosen for their maximum "effectiveness," going divergently contrary to the widely held principles of helping real people with real problems? It would seem that the man in the pew is not a subject, as he must become in counseling, but an object. He is not a participant sharing the action. . . . He is not "working out his own salvation in fear and trembling." He is being acted upon. He is being confronted with an objective truth supported by the sanction of tested experience or by revelation, as the case may be. To many, this is contrary to all we know about ways to mental health. Yet it seems ineradicably a part of the preaching situation. . . .

Moreover, all preaching *generalizes.* Obviously, the sermon seeks to deal with people wholesale, and by popular standards, the more the better. Can anyone stand before several hundred people and speak to the needs of all, or even most of them? Theologically, Christian doctrine has held unfailingly to the uniqueness of each personality. Does not preaching go counter to this doctrine, to say nothing of the clinically derived insights of modern psychology? How shall a man with a deep intimate problem find help through a sermon? Must he keep coming until by sheer chance the preacher gets around to him? . . .

Also common is the criticism that much preaching is *guilt-producing.* Undoubtedly many sermons, if not most, deal with absolutes and the standards of perfection. Whether one is dealing with the teachings of Jesus or with His life, he finds truth stated in absolutes or lived on the superlative moral plane. To hold such standards as universals as well as absolutes is to make the guilt-ridden feel even more guilty. If such standards are accepted in an imperfect world a vicious cycle is set up, a cycle of failure followed by guilt, followed by new failure. Absolute love and absolute purity accepted as standards of life with the expectation that they can be achieved in our kind of world lead to guilt, on the one hand, or to self-righteousness on the other. Either involves the personality in a downward spiral characterized by increasing acceleration and decreasing autonomy. Can one preach wholesale the absolutes in moral standards without contributing to unhealthy guilt feelings and self-accusations? Every counselor knows how these states take their toll of mental and physical health. Thus, there emerges a major question in the field of our concern: the standards of Jesus seem indisputably stated in absolute terms. Can they be preached wholesale in a society of ambiguities and compromises without working against, rather than for, mental health? This, too, is an inescapable question, and a difficult one. . . .

Observations upon Preaching

Before we come to a specific dealing with these questions there are several observations which are general but relevant.

First, there can be no doubt that much preaching has been of such a nature as to merit these criticisms. It

has been not authoritative but authoritarian. . . . But it does not follow that the essential nature of the pulpit-pew situations predetermines that preaching must be of this kind. . . . The same may be said, in passing, of counseling or church administration or small group relationships. Any of these can be used to ends injurious to the mental health of those participating. . . .

Second, it must be admitted . . . that there are divergent schools of thought as to what constitutes mental health. To some schools which would state their concepts only in naturalistic terms and which would find the consideration of objective moral principles as irrelevant, any Christian preaching would be a contradiction of their precepts. If values are solely subjective then there seems no common ground upon which persons could meet in a preaching situation. But this is not the position taken in this volume.

Third, preaching is no substitute for personal counseling. In fact, the more effective preaching becomes in this field, the more it should lead to person-to-person counseling. In no other of his ministries does the clergyman so quickly reveal his attitude and his understanding of persons as in preaching.

Fourth, we need to note that preaching cannot confine its concern to individual mental health alone. It must be aware of contemporary social issues and [deal] with the movements for renewal of the Church itself. . . . Though many [sermons on such themes] can include material consciously designed to give aid in mental health, often such sermons will not. Thus, mental health is a part of a larger whole which includes both the personal and the social. In our discussion the important point is that the needs of particular individuals for mental health not be left out in planning our preaching. Moreover, even those sermons primarily directed to other ends need not and must not violate basic mental health principles, lest in seeking to meet one need we create or heighten another.

How Preaching Fosters Mental Health

Having considered both the concept and the criticisms of preaching let us see if these converge in some clarification of its role. When our central concern is mental health, must we abandon the traditional concept because of the validity of the criticisms? Or must we come to the "defense of the gospel"?

A mature understanding would suggest neither is the way. Christian preaching cannot abandon its central ground that Jesus Christ is "the revelation of what God is and of what man through Him may become." Not only does this remain as the foundation of Christian preaching, but it has emerged with new meaning and validity in religious thinking of our time. Such grounding, however, does not require that we become its defenders. Its validity lies not in the fact that it is traditional. The traditional often becomes outmoded. Its real credentials in the field of our concern lie in the evidence that it is relevant, and life-centered; that the gospel has within it health-producing qualities which are invaluable therapeutic and preventive resources. In short, preaching becomes a resource for mental health when, rather than abandoning its

gospel, it recovers those elements within it which in modern times often have been neglected or submerged under rigid authoritarianism or moral perfectionism. The criticisms which have been made of much contemporary preaching should work to the rediscovery and re-emphasis of the therapeutic elements within the Christian gospel which have been there all the time.

Let us consider three of these aspects of the gospel which make for mental health and are confirmed by our contemporary knowledge of man's emotional needs.

Permissiveness—

This is the very heart of the knowledge of God which has come to us in Christ. Its news is God's unconditional acceptance of the "sinner." God is like the Father of the Prodigal Son. He does not say, "Go back and recover your inheritance and you will be received," or even, "Give me proof that you know you were wrong." It is reconciliation, not reproach, acceptance, not aloofness, invitation, not rejection, which are the key-note of the Word of God. Restoration of relationship does not come at the end of the redemptive process, but at its beginning. It is a gift freely to be accepted, not a reward anxiously to be sought. The old hymn "Just as I am without one plea" has fallen into disuse in many of our churches, and rightly so since much of its imagery is offensive. But the central thought of these words is a real statement of a consistent note of the Christian gospel. . . .

What then, one may ask, about the undeniable ethical requirements of Christianity? What of the "strenuous teachings," to use Professor Paul Ramsey's phrase? Surely these do not seem permissive. The Sermon on the Mount is a summary of them. We are not even to be angry with another, we are never to lust, nor to judge, nor to retaliate. We are unconditionally to return good for evil, love for enmity. We are to do this not out of consideration for the merit of the other man, but because this is the nature of God. "Be ye perfect, even as your heavenly Father is perfect." How can these standards be anything but guilt-producing? Who has not been angry? Who has not lusted or passed judgment? If these are the ethical requirements of life then we are doomed to guilt, it would seem. These requirements appear to contradict any note of permissiveness in the gospel.

There is here a point of greatest importance for mental health. It cannot be denied that these are the ethical standards of Christianity, and that they are absolute. *But, it must be seen clearly, man's acceptance by God is not contingent upon his first achieving this kind of perfection.* The amazing news of the gospel is that there is —if we may use the term—acceptance in advance. . . .

There is, then, this paradox at the heart of the preached message. God's Word to men is one of both acceptance and requirement. Man's response is both surrender and striving. But because the acceptance and the surrender are prior, the striving does not lead to anxiety but to free growth.

In short, the undeniable striving which is in the Christian way of life is not a striving *for* acceptance. This could produce only anxiety. It is a striving *within* acceptance. This

is Christian freedom. There is a withheld completion in it, but there is not a withheld security. It may seem strange that a way of life should have in it both permission and requirement. Yet this seems the only adequate interpretation of the gospel. May this not indeed be the evidence of its relevancy to our central concern? These indeed are the conditions of growth toward maturity, the marks of dynamic health of personality. It offers the way to security without complacency, on the one hand, and striving without anxiety, on the other.

Forgiveness—

Still a question persists, however. As long as the requirement is there, and the standards are so absolute, can one really escape from inordinate anxiety? Granted the permissive acceptance of man by God by which a saving relationship is established, is not man yet bound to fall short of standards so absolute? It seems clear that he is. But this very experience serves to reveal the relevancy of another aspect of the gospel. That is the unmistakable note of *forgiveness*. Not only is our relationship to God established by His permissiveness; it is maintained by His forgiveness. Each striving comes to the need for forgiveness; each forgiveness quickens the will to striving—a striving which springs, then, not from anxiety but from gratitude.

To speak thus of forgiveness implies a conception of personal guilt. It may be confessed frankly that on the question of the nature of guilt there still is need for much discussion and conciliation of points of view. It is a generalization but basically true to say that thus far mental hygiene has been more concerned with "guilt feelings" while the Christian gospel, with its assumption of a moral order, has thought in terms of real guilt. One may predict—and hope—that one of the next major developments will be a more mature concept of guilt which can encompass both the religious and psychological insights. Already certain possible directions open up. Surely, for example, the findings of mental hygiene studies will help the preacher understand the difference between neurotic guilt and real guilt. These insights, too, will post a warning against morality which becomes rigid and legalistic. On the other hand, as long as preaching remains grounded in a gospel which attributes to man a sufficient measure of freedom to accept or reject the meaning of a loving, ethical God in his life, it will also acknowledge that there is real guilt and, hence, the need for forgiveness.

It is important to note that in the Christian view the confession of guilt is not an end in itself, but the preface to the finding of forgiveness. The preached message should contribute to freedom from feelings of guilt in two ways: First, it ought to help men accept their finiteness. Man does not need to feel guilty because he is finite. Yet, in a culture which has taught self-sufficiency, as well as perfection, as desirable and attainable, many persons do feel guilty. They condemn themselves for that which they consider their personal failure. They are not self-sufficient and they know it. Yet they feel that such sufficiency is required of them. The good news of finiteness can help relieve many unnecessary strains of modern life. "Not that we are suf-

ficient unto ourselves," wrote Paul, to which we might add, "Nor are we expected to be."

Second, where guilt is real, the Christian message is that a way of forgiveness is open. The real sin for which in Christian thought a man is held responsible is that of loving himself supremely where he should love God who has first loved him. It is difficult indeed to see how we can come to a belief in God as Christianity understands Him without a corresponding concept of real personal guilt. Yet, it is that same faith in God which leads us on to a belief in forgiveness and freedom it alone can bring.

Phillips Brooks saw this difference between morality based upon anxiety and that based upon faith. "Why is it," a friend once asked Brooks, "that some of these men who call themselves atheists, seem to lead such moral lives?" "They have to," replied Brooks. "They have no God to forgive them if they don't."

Meaning—

While life seems always to burst the confines of any logic which we seek to build around it, it is still true that we cannot live without some sustaining meaning. Sooner or later we have to become reconciled to the irrationality and contradictions which stubbornly remain in spite of all attempts to explain them. Yet, it seems axiomatic that every person requires some sense of meaning. Though it is experience which gives us knowledge of what is meaningful, it is true also that our concept of meaning strongly influences our experience. In the emotionally disturbed with whom the counselor becomes familiar there is almost always a confession that "life seems to make no sense." Similarly, the resolution of conflict is a process in which a renewed sense of meaning appears, and becomes, in turn, a strong factor in restoration to mental and emotional health.

Thus, meaning has both a therapeutic and a preventive function. It contributes to the "tensile strength" of a personality. It is not alone suffering or humiliation, adversity or effort, which cause men to break. It is these without meaning. The character structure is left fragile for want of an inner sustaining faith.

Preaching alone often cannot bring recovery of meaning to him who has lost it. It can, however, strengthen the belief that life is essentially meaningful rather than meaningless. It can seek to show some of the ways by which a man like Paul came to say, "I am persuaded that neither death nor life can separate us from the love of God which is in Christ Jesus." A meaningful life requires a continuous interplay between the experiences we have and the significance we attribute to them. Preaching which seeks to relate our common experiences and our God-centered faith to each other has a real contribution at this point. Obviously, the gospel that in Christ "we know what God is and what through Him man may become" carries with it a profound interpretation of life. It offers a sustaining hope in despair, a possibility for the use of suffering, a promise of a new sufficiency through faith in God, and an assurance of the worth of every person. To clarify *this* meaning, often as against the disintegrative meanings which are its alternatives, is a highly important function of preaching made

possible by the very gospel the preacher interprets.

The sum of it, then, is that however the historical Christian faith came to men, whether by discovery or revelation, it still is the ground for preaching that is concerned with mental health. For that message which has been preached wherever men have spoken as Christians has within it at least three emphases, the full significance of which has been heightened by our modern knowledge of mental health: permissiveness, forgiveness, and meaning.

Practical Implications for the Preacher

How, then, can preaching more effectively fulfill its potentialities as a resource for mental health? Several practical considerations present themselves.

First, there is clearly the importance of the preacher's own mental health. If preaching is "truth through personality" the emotional maturity of that personality becomes of prime importance. . . . His own immaturities or conflicts can distort the message he preaches.

Hostility, for example, in any of its many disguises can be ruinous in the pulpit. Sooner or later a man reveals himself in his preaching, and those to whom he preaches will sense that though he may talk much about love he does not really have it himself. "Let love be without dissimulation," said Paul. It is unfortunate that the word "dissimulation" is so vague to most of us in its meaning. We should have understood if the translator had said, "Let your love be the real thing." Anything which is simulated is fake. A man who has not come to understand his own hostilities will find it difficult indeed to speak with a love which is genuine. Yet, the overtones of hostility in any preaching soon drown out the notes of healing however eloquently they may be worded.

Insecurity in the preacher is another disqualification which cannot long be concealed. He will find it dictating both the tone and the content of his sermons. Without his knowing it, his preaching may become an appeal to be accepted rather than an invitation to acceptance. It may lead him to sentimentality instead of real compassion. Or it may produce bluster and attack—always just far enough off the center of life's real conflicts to be safe. Sometimes it leads to a rigid insistence upon a system of theology, not one jot or tittle of which may be changed. Any one of these reduces immeasurably any contribution which that preaching can make to mental health. Those who hear will not be able to explain exactly what is missing. They will only know that something is.

Nor is the preacher free from the distortions of his own guilt feelings. The mature man will know that often he comes to his pulpit needing the forgiveness of God first of all for himself. But in his own reliance upon God's grace he will speak, feeling himself one with his congregation. He who has not come to terms with his own guilt or feeling of guilt, however, will reveal the "anxious intensity of self-absorption," to use Brunner's phrase. . . .

There is a second practical implication. *The preacher who will minister to mental health will develop the habit of "person-mindedness."* We are

indebted to R. H. Edwards for the phrase. It is a suggestive one with many facets.

One of them may be illustrated by a personal incident. One of the best practical suggestions for preaching method came to me from a sports broadcaster! Some years ago I was planning a series of radio talks on religion and personal problems. In planning the series I was asked to give two of the talks before the planning board of the station. This meant broadcasting from the studio to another room where the planning board was listening. After the broadcasts I sat down with the board for their criticisms. One of the most valuable suggestions came from the sports broadcaster.

"Were you standing up or sitting down when you spoke?" he asked.

"I was standing," I said, assuming as a preacher there was no other way for a man to speak!

"Well, why don't you sit down?" I couldn't think of any good reason at the moment why I shouldn't so he went on, "Then, forget about speaking to a congregation. Get a picture of one man. He has just finished his dinner, put on his slippers and picked up the newspaper. The radio is on beside his chair and he hasn't quite decided whether he is going to listen to it or read the newspaper. You forget everyone else and speak to that one man. If others happen to be tuned in they'll listen, too!"

One would not claim that when a man comes to his pulpit the situation is exactly the same! Yet, in the main, the insight carries over. The truth of it is—and this we often overlook in evaluating the preaching situation—the very fact that there may be several hundred gathered together does not change the fact that each listens *personally*. There is preaching in which the listener forgets that others are present. The sermon becomes a one-to-one, not a one-to-many relationship. Charles Clayton Morrison, noting how a minister often speaks of the most intimate aspects of his own experience in his preaching, has called this "the public privacy of the pulpit." Similarly, there is such a thing as the public privacy of the pew. To recognize this and to speak accordingly is one aspect of person-mindedness.

There is another. It is the recognition that while the man in the pew cannot speak in that moment for himself, the preacher can speak for him. Cannot the minister who has developed sensitivity anticipate reactions and feelings which will be aroused by what he is saying? If so, he will recognize his obligation to acknowledge such probable responses by putting them into words. Thus, the listener may be brought to feel that he *is* participating and that he has a spokesman, too. Real preaching, touched by person-mindedness, thus places the preacher in a dual role; he speaks for himself and for the other. The sermon becomes more of a conversation in which the person in the pew shares. He becomes participant and not mere spectator, or, more important, subject and not simply object.

Again, *preaching which ministers to mental health will emphasize invitation more than requirement.* One of the traditional invitations to the Communion says, "Let us come to this table, not because we must but because we may." Too often we have

assumed that the preached message ought to end in Q.E.D. when, in reality, it should end with R.S.V.P.

This does not mean that response is not urgent or serious. If Christian faith is a way that leads to fuller life then its neglect or rejection is serious. That's why the gospel has the reminder of judgment, as well as invitation in it. The preacher should make the truth with which he deals as clear and real as he can. He may add to it the credentials of his own experience. Yet, it still must be an invitation to be accepted, not a requirement to be imposed. In Jesus' parable of the King who sent his servants even out into the highways and byways to search, still they were to *invite* those they found, not to drag them in!

Finally, *we need to recover the Bible as a book of human experience, as well as one of divine revelation.* It will not use the terminology of modern mental hygiene. Yet the sheer honesty of the Biblical writers has given us characters who are real. The New Testament writers used the terms of theology, of course, but they left a wealth of insight, most of which is only heightened in value by modern psychological insights.

The preacher will find great resources in the classic Biblical stories. Where will one find a more illustrative picture of jealousy, for example, than the account of Saul and David—the beginnings in Saul's sense of insecurity, the attempts at subtlety in eliminating David, the deterioration into violence, the healing by confession and reconciliation?

Many parables of Jesus will be used by the preacher seeking to deal with mental health. This will be not only the best known such as the Prodigal Son, it will include others like that of the man who sought to build inner security by his possessions: "Now, my *soul,* take thine ease."

Individual texts, especially in the new translations, hold real insight and homiletic usefulness. If one wanted to deal with fear, will his subject not be clarified by the text in the second letter to Timothy, "For God hath not given us the spirit of fear; but of power, of love and of a sound mind"? (2 Tim. 1:7.) One finds ample material for a helpful sermon on maturity in the Revised Version of Philippians 3:12-15, "Not that I . . . am already perfect; but one thing I do, forgetting what lies behind . . . I press on toward . . . the call of God in Christ Jesus. Let those of us who are mature be thus minded."

Summary

Preaching and the insights of mental health have much to contribute to each other. We are only beginning to see how much our growing knowledge of the dynamics of personal relationships can contribute to making preaching more helpful. There is reason to believe, too, that the years just ahead will develop that side of preaching which can enable it to fill its real role in mental health.

Our truest life is when we are in dreams awake.

HENRY D. THOREAU, *On the Concord and Merrimack*

This was

FREEDOM

WHEN returning prisoners rolled through the gate of Freedom Village, "they found the church there." They found 25 chaplains of the First Marine Division waiting to minister to their needs. Reports from three of these chaplains picture what took place.

Lonnie W. Meachum is now senior chaplain at the Naval Air Test Station, Patuxent River, Maryland; but as First Marine Division chaplain he witnessed "Operation Little Switch" (or "Rainbow"), the inauguration of the truce, and "Operation Big Switch." Of Little Switch (the first exchange of sick and wounded prisoners) Meachum writes:

Uncertain at first what their part in the exchange would be, the chaplains arranged folding altars for Protestants, Catholics, and Jews in one of the hospital tents erected in a long row by the United Nations. The chaplains' part in the operation became quickly apparent when the first 50 American prisoners arrived and sought spiritual comforts first of all after their long ordeal of sickness, pain, and captivity. Of those first 50 men, 35 took Communion as their first act of freedom.

Chaplain W. H. Vinson writes about the later exchange:

As planning for Big Switch came into its final stages, the many lessons learned during Little Switch were applied. One of these had to do with the chaplains' section in the processing line. It was decided that food for the soul should come before food for the body. In the previous operation the chaplains' section had been set up behind the nourishment section and offered neither privacy nor the atmosphere of reverence. Now the chaplains' section was moved into line before the nourishment section. As the repatriates moved through the processing line, they came to a nice large waiting room. The religious setting of the room was dominated by a large mural depicting the varied activities of chaplains with the First Marine Division. A table was stocked with religious supplies for the returning men.

So when Big Switch began on August 5 and the gate swung wide at Freedom Village, five chapels had been erected—two Protestant, two Catholic, and one Jewish—in the big warehouse that served as UN exchange headquarters. And chaplains were ready to welcome men who had "the feeling of being resurrected from the dead."

Chaplain Walter H. Nordby recalls the procedure by which 3600 men passed to freedom:

The repatriated prisoner is guided to one of four processing lines—two for U.S., one for Common-wealth and the fourth for other UN personnel.

At the first station, returnees get dusted wth disinfectants. Many have already shed their Chinese blue jackets, caps, and trousers. They want to begin now to forget the past.

VILLAGE

by

L. W. MEACHUM
W. H. NORDBY
W. H. VINSON

Some have carried powder-blue cotton blankets and "diddie bags," which they toss somewhere along the line.

The next stop is the medical station, where a Navy doctor checks them to make sure they are physically fit to continue the processing.

At station three the Adjutant General asks a series of questions in order to complete a prepared questionnaire. The AG will notify next of kin regarding the prisoner's recovery and general physical condition. Already photographers are busily snapping pictures from all angles.

When the serviceman nears station four, a chaplain reaches out his hand in warm welcome from the churches all over America. After a brief get-acquainted period the chaplain determines the faith of the man. He then introduces him to a Catholic, Protestant, or Jewish chaplain for spiritual guidance. Nothing is forced upon anyone; but the chaplain offers all available facilities—religious literature, Bibles, New Testaments, rosaries, missals, prayer books, as well as the chapels, which are in constant use for prayer, Holy Communion, Mass, and Jewish service. Many men look pleased when the chaplain extends an invitation to visit the chapel in thanksgiving to God for this great moment.

Finally the chaplain says, "Now how about some ice cream?" Imagine the faces of the men—surely this is living again!

Generals are on hand to greet the men at station five, where they may have such luxuries as ice cream, fresh milk, coffee, and doughnuts. Here members of the press are permitted to interview those who are physically fit and have no objection to being questioned.

At station six the Red Cross distributes various comfort items before the men move on to station seven—the shower and clothing point. After taking showers and getting new clothes the men move on for further physical examinations, chest X-rays, and any treatment deemed necessary. While awaiting the results of their tests they are given the food indicated by their examinations. They are also provided with stationery and given an opportunity to write letters home.

Later the men relax in the Amer-

ican Red Cross Recreation Room while awaiting transportation to the Inchon Staging Area.

The whole process takes only a short time, but every minute is a new experience in freedom for these men.

"Do you have a New Testament with you?" This question, Vinson recalls, brought many stories from the men. Some said that their Testaments were taken from them along with other possessions when they were captured. Some lost them in the hospitals. Sometimes a man reached down into his personal-effects bag and pulled out a dog-eared Testament, his prized possession. On its pages he had marked those favorite passages that had brought light in the time of darkness and hope in the time of despair. Many such Testaments had crude canvas backs—the result of prison-camp rebindings to try to preserve the books.

Nordby relates that a great number of returning Americans wore lead crosses made from melted tooth-paste tubes. Catholics and Protestants alike possessed them.

He remembers especially a fellow named Valdery, who showed him a torn bit of scripture he had carried all the way. This man had said: "The Lord has been with me through two death marches—first Bataan and now this past one. I want to thank him now." . . . And he remembers the boys from Wisconsin, his own home state—fellows from Monroe and Mineral Point and Milwaukee who grinned when he said: "Another Badger? Sure, I'm from Wisconsin!" . . . And the proud marine who came through the gate that separated the Americans from the other UN troops. An officer would ask, "American?" And the usual reply was, "Yes, sir!" Not this fellow. He replied, *"Marine,* sir!" . . . He remembers sad moments too—men on stretchers; the brave fellow who told him he had received a "Dear John" letter from his wife while in the prison camp.

"It was the men who had good religious and home training who stood their ordeal best," say Chaplain Meachum. And he adds:

> Of all the United Nations men, the British withstood captivity most successfully. At first, the death rate among American captives was exceedingly high. But as they came to realize that this was no hurried action, the Americans settled down to sit their captivity out and make the best of it, with the result that the death rate declined.

What are these men doing now that they are free? Many of them told Chaplain Meachum that they would stay with the Armed Forces. Others expressed the intention of returning to school to prepare for a life of greater usefulness. One felt that while he was in prison God had laid his hand on him and called him to become a minister.

AT YOUR SERVICE

• Materials and services available to chaplains

Publications

Public Affairs Pamphlets have a reputation for accuracy, readability, and significance. Some of the best sellers among them are "Facts and Tips for Service Men and Women," "Veteran's Guide," "The Races of Mankind," "Building Your Marriage," and "Toward Mental Health." You get 28 pages for 10c; substantial reductions for quantities. Order from Public Affairs Committee, Inc., 22 East 38th St., New York 16, N. Y.

✓ ✓

A new booklet lists several dozen "exotic" but nonalcoholic recipes for your more "formal" social events. Called *Parties with Punch,* it was developed for the Methodist Board of Temperance by Nan and Aubrey Speer. In addition to the recipes, it contains some good suggestions for holding parties, decorating punch bowls and tables, etc. 50c each. Order from Methodist Board of Temperance, 100 Maryland Ave., NE., Washington 2, D. C.

✓ ✓

Going-to-College Handbook. An Air Force chaplain writes: "Should be in base and camp libraries. Vocational counseling is one of the happy experiences of a chaplain's ministry. I am glad that your excellent publication is designed to outline clear perspectives about church colleges and college work." In four (4) volumes, $1.50; cash with order. Quantity orders may be billed. Outlook Publishers, 1 North 6th St., Richmond 19, Va.

✓ ✓

"Chaplain's Packet"—one each of 27 pamphlets useful to chaplains for distribution, including *How to Stop Worrying; How to Get More Out of Prayer; How to Take Criticism; How to Listen to a Sermon; Youth, Science and Faith;* etc. 50c postpaid, cash with order; cannot be billed except in quantity orders. Outlook Publishers, 1 North 6th St., Richmond 19, Va.

Audio-visual Aids

Friendship Press announces a filmstrip worship service, "Each with His Own Brush," based on pictures from Daniel Fleming's noted book of the same title, showing the contribution to Christian art from China, Japan, India, and other mission lands. The recorded commentary includes music, poetry, and scripture. About 45 frames, color, sound, either long-playing or 78 rpm records. Sale price, $10.00. Order from your bookstore or denominational literature headquarters.

Television

A dramatic counseling television program on film entitled "The Pastor" made its debut in scores of TV areas in November. The series of 14-minute films features Dr. Robert E. Goodrich, Jr., and supporting casts from various Dallas theater groups. Distributed through the National Council's Broadcasting and Films Commission (220 Fifth Ave., New York 1, N. Y.) and available on 16mm. film to all stations that want it.

The Season of LENT

This year Ash Wednesday falls on March 3, ushering in the time of self-examination, penitence, and renewal. Here are various reminders to help you plan for the season ahead.

EARLY HISTORY AND MEANING

The great seasons of preparation appeared in the Christian calendar shortly after the appearance of the main ceremonials. Easter almost from the first was a season rather than a single day, originally including the memorial of the death as well as the celebration of the resurrection, in a forty-hour observance in token of the time Jesus spent in the tomb. A little later the Easter motif ruled from Palm Sunday to Pentecost. Holy Week is referred to in the Apostolic Constitutions in the third century. The pre-Easter season was later extended to thirty days, and finally, by the Nicene Council, to the full forty days. Athanasius on a trip to Europe found not only Lent but also Holy Week in full devotional use, and upon his return to Egypt he urged a stricter fast upon his people "lest they become a laughingstock." Pope Gregory I established Ash Wednesday in the sixth century as the beginning day of preparation.

From Ash Wednesday to Easter Eve is the Quadragesima season, or English *Lent* (from the Anglo-Saxon *lencthen,* meaning "spring"), observed today as the preparation of the faithful for the proper celebration of Easter. The forty days are symbolic of the time spent by Moses on Mount Sinai, the forty years' wanderings in the wilderness, the forty days' temptation of our Lord, or his forty hours in the tomb. Since Sunday is always a feast day, only weekdays are counted. The designation "Sundays *in* Lent" indicates that the Sundays are not

properly part of the Lenten fast.

The disciplinary use of the period is urged by Gregory the Great:

From this day [Ash Wednesday] unto the joys of the Paschal solemnity there are six weeks coming . . . that we, who through the past year have lived too much for ourselves, should mortify ourselves to our Creator in the tenth of the year through abstinence. Whence, most dear brethren, as ye are bid by the law to offer the tenths of your substance, so contend to offer to him also the tenth of your days.

—George M. Gibson, *The Story of the Christian Year* (Abingdon-Cokesbury 1945), pp. 91-92

COLOR

The liturgical churches, in Advent and Lent, use purple, or violet, to signify penitence.

AN ILLUSTRATION

The Value of Lent

The group of skyscrapers in New York City known as Rockefeller Center occupies some twelve acres of land owned by Columbia University and leased until the year A.D. 2015 for a rental of three million dollars a year. The plot of ground is bisected by a short street sixty feet wide running between 48th and 51st Streets. This street is a private thoroughfare, though used freely by the public. Every July, on a chosen day, the trustees of Columbia University rope off this street for twelve hours, between sunrise and sunset, in order to retain the University's property rights. Otherwise by reason of use the street might become a public thoroughfare and be seized as the property of the city.

The Christian life must be lived in the midst of the world with much passing traffic. How important then the need for stated moments when all of life is rededicated to God. Without such periodic commitments of one's soul to God, the world will soon assert its common-law rights and come to claim its possession.

—F. C. K., quoted in the 1954 edition of *The Ministers Manual* (Harper), pp. 27-28

POETRY FOR LENT

To Keep a True Lent

Is this a fast, to keep
  The larder lean,
    And clean
From fat of veals and sheep?

Is it to quit the dish
  Of flesh, yet still
    To fill
The platter high with fish?

Is it to fast an hour,
  Or ragged to go,
    Or show
A downcast look, and sour?

No; 'tis a fast to dole
  Thy sheaf of wheat
    And meat
Unto the hungry soul.

It is to fast from strife,
  From old debate
    And hate;
To circumcise thy life.

To show a heart grief-rent;
  To starve thy sin,
    Not bin;
And that's to keep thy Lent.

Robert Herrick (1591-1674)

His Hands and His Feet

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced Hands, Thy Cross-torn Hands,
My Saviour show me Thy Hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy Feet—
Thy bleeding Feet—Thy nail-scarred Feet.
My Jesus, show me Thy Feet.

O God, dare I show Thee
My hands and my feet?

—Author Unknown

A Hymn to God the Father

Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin through which I run,
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done;
For I have more.

Wilt Thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two, but wallowed in a score?
When Thou hast done, Thou hast not done;
For I have more.

I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore;
But swear by Thyself that at my death Thy Son
Shall shine as He shines now and heretofore:
And having done that, Thou hast done;
I fear no more.

John Donne (1573-1631)

SIGNIFICANT COMMENT

Christianity is the Gospel of the Divine Sacrifice. Christianity derives its name from Christ, its meaning from the Cross.

—Charles Cuthbert Hall

The crucifixion of Jesus set men thinking more than anything else that has ever happened in the life of the human race.

—D. M. Baillie

[The cross was] an exposure of our race, . . . a family catastrophe, in which the actors are our kinsmen.

—Henry Sloane Coffin

By the Atonement I mean, that supreme self-sacrifice, entailed by a mission of utter love in a world of sin, by which Christ, being God incarnate, bore the awful consequences of our sin with enduring love, thus assuring us of the possibility of forgiveness and victory; and by which Christ, being in every sense a man, summons other men to the sacrificial life also, having demonstrated that

vicarious suffering ultimately has healing and not disastrous consequences.

—William Adams Brown

Neither you nor I nor any person is good enough to escape responsible involvement in the crucifying of Christ. Our very access to God is through the consciousness of this humbling fact. The Cross is not, however, merely the deepest expression of human enmity to God; it is the effective act of God's love which reaches to this self-sacrificing depth to elicit our love.

—Albert T. Mollegen

LENTEN PRAYERS

O Lord our Master, who through the forty days didst forget the body because thy spirit wast caught up in God, teach us with whole hearts to seek the heavenly communion, so that being delivered from subjection to the flesh we may be released into the spiritual liberty that belongs to the children of God. In thine own name we ask it. Amen.

—Walter Russell Bowie, *Lift Up Your Hearts* (Macmillan 1940), p. 42

O God, thou great Redeemer of mankind, our hearts are tender in the thought of thee, for in all the afflictions of our race thou hast been afflicted, and in the sufferings of thy people it was thy body that was crucified. Thou hast been wounded by our transgressions and bruised by our iniquities, and all our sins are laid at last on thee. Amid the groaning of creation we behold thy spirit in travail till the sons of God shall be born in freedom and holiness.

We pray thee, O Lord, for the graces of a pure and holy life that we may no longer add to the dark weight of the world's sin that is laid upon thee, but may share with thee in thy redemptive work. As we have thirsted with evil passions to the destruction of men, do thou fill us now with hunger and thirst for justice that we may bear glad tidings to the poor and set at liberty all who are in the prison-house of want and sin. Lay thy Spirit upon us and inspire us with a passion of Christlike love that we may join our lives to the weak and oppressed and may strengthen their cause by bearing their sorrows. And if the evil that is threatened turns to smite us and if we must learn the dark malignity of sinful power, comfort us by the thought that thus we are bearing in our body the marks of Jesus, and that only those who share in his free sacrifice shall feel the plenitude of thy life. Help us in patience to carry forward the eternal cross of thy Christ, counting it joy if we, too, are sown as grains of wheat in the furrows of the world, for only by the agony of the righteous comes redemption.

—Walter Rauschenbusch, *Prayers of the Social Awakening* (Pilgrim 1909, 1910, 1925), pp. 132-33

Be Thou, O God, our protection who art our redemption. Cover Thou our head in the day of battle, and be our defence against every temptation, that, being clad in the whole armour of God, and helped by Thee in all time of our tribulation, we may enter into the joy of them who love Thee with the whole heart and mind, soul and strength: through Jesus Christ our Lord. Amen.

—John Hunter, *Devotional Services* (Dent 1924), p. 230

THOUGHT STARTERS

"Priming the Pump" by PAUL SCHERER

The New Year

The very first words of the Bible are—"In the beginning God." *We* must start there too, in this *our* time, if anything great is to stand at the end of the coming years.

Some people can't put the past on the shelf where it belongs. They keep handling it. If the New Testament apostles had lived in their great past, they might have been good; but they'd have run the risk of being good for nothing! Poor barnacles on the earth's hull!

There are times when going back is losing step with God. This is not to say that whatever is old is thereby wrong or obsolete. It is to say that being frightened, thinking your only possible hope, your only salvation, lies in beating a retreat, is lacking both in courage and in vision. There is such a thing as the tyranny of the past.

The Lord God said unto Moses: *"Speak unto the children of Israel, that they go forward"* (Exod. 14: 15). That voice has not been stilled.

Brotherhood

"One body, . . . one Spirit, . . . one hope," writes Paul; *"one God and Father of all"* (Eph. 4:5). *One* was a passion with him, and with Jesus before him.

This that we call the brotherhood of man is no fancy; it is a fact with a tough skin.

Professor Overstreet, of City College, New York, says that for the first time in history brotherhood is "underpinned by four powerful sciences—biology, anthropology, sociology, and psychology." (It always was underpinned by God!) "The only whole a man can serve with a complete and final devotion," he goes on, "is the whole of humanity." It sounds strangely like another saying: "One is your Master, even Christ; and all ye are brethren."

Thoughts for Lent

"These things have I told you, that when the time shall come, ye may remember that I told you of them" (John 16:4).

It was the last night Jesus had with his disciples, and he did so want to warn them beforehand what to expect. They lived in a harsh world, and they wouldn't get along in it. Sallow-cheeked,

hollow-eyed, lean-lipped "good" people would make life miserable for them, frown at them, and push them off the pavement. The synagogue would slam its doors and conscientiously put them to death. He hoped they wouldn't go blundering into it all like men in the dark, bruising their shins and—a good deal worse—dropping their faith in God's providence, as if the Almighty had lost sight of them, let them slip out of mind. He was sure that memory itself then would come to their rescue.

Memory was not the only defense they would have. Christ would be there himself: he said that. But this was to be part of the answer. They were to say to themselves: "Oh, I see. Here is what Jesus was talking about!"—then stride through.

The gospel of Christ is either the pledge of a ripening, increasing, satisfying experience of his Presence, or it is nothing. There is no word in it about a hallowed memory; there *is* a word—a strong, persistent, undiscourageable word—about a nail-scarred hand, and a power that's like the power of God!

A young graduate of one of our colleges for women once said to me, after I had read the service at her classmate's funeral, "I wish I had your faith." That was precisely what she never could have. She could never have anybody's but her own. And if it was as important as geometry or English literature, she might conceivably have to work for it!

You cannot live long with Christ and come away shallow. It's unthinkable that a man should have any close experience with him and go away and be a dabbler anywhere!

Some time ago I saw it pointed out that *Romeo and Juliet* is not a drama of romantic love so much as it is the story of an angry feud and what came of it as people went on hating one another and meeting violence with violence.

In the theater, either the final scene is omitted or you have to stand up for the people who won't wait, who insist on going out as if the whole thing were over. Yet it's that final scene Shakespeare was driving at from the very start!

There Capulet and Montague look long into each other's eyes, ashamed of themselves, . . . until at last, as if they had met now for the first time by an ancient cross, Capulet says, "O brother Montague, give me thy hand!"

If only they had made peace before, these two mad houses that "kept the evil going by what it fed upon!" If only they had built into the swift, silent years a little of that love of God to hold them, before death struck once, and again, and yet again!

If only *we* would!

BOOKS

News and Previews

The Wendell Willkie Award, given by the American Political Science Association to the outstanding book of the year in the field of international relations, was awarded in 1953 to ***The Taming of the Nations*** by F. S. C. Northrop (Macmillan). The author is professor of philosophy and law at Yale.

Chaplains in Asia and the Near East will be particularly interested in ***War, Communism and World Religions,*** by Charles S. Braden, recently published by Harper. Dr. Braden, author of well-known books in the field of comparative religion—*Scriptures of Mankind, The World's Religions, Man's Quest for Salvation,* etc.—made a seven months', round-the-world journey in 1952 to get first-hand knowledge of what is happening to religion as the result of war and communism. ($3.50.)

Probably the most useful edition of the Apocrypha to date is the new one by Robert H. Pfeiffer of Harvard. Dr. Pfeiffer has provided a brilliant 33-page Introduction, pronouncing marks for the many strange proper names, and study helps of various kinds. The text used is King James. (Harper, $2.00.)

No matter what you think about the theory (or theories) of evolution, you'll want to keep up to date on what is being said about it. ***Man, Time, and Fossils,*** by Ruth Moore, has some startling revisions to suggest. The November 1953 issue of *Harper's Magazine* featured an article by the same author, "Evolution Up to Date." The new book asserts (1) that modern man —man with a brain of modern size —has been around on this earth not much more than 50,000 years instead of the 500,000 previously set; (2) that man became a biped and had developed an essentially human body when his brain size was still that of the ape; and (3) that man could have evolved in the shorter period allowed by the new timing. She also reports that many anthropologists are convinced that man originated in Africa rather than Asia or the Mediterranean basin. (Knopf, $5.75.)

Another Knopf book, ***Prison and Chocolate Cake,*** should be of special interest. Scheduled for publication in 1954, this is an autobiography by Nayantara Sahgal, daughter of Madame Pandit and niece of Indian Prime Minister Nehru. High lights of the book are said

to be accounts of meetings with Gandhi (she was present at his deathbed), reactions to American life during four years at Wellesley College, and glimpses of her famous mother, president of the UN General Assembly.

Two books from Doubleday should interest lovers of history: ***Balboa of Darien,*** by Kathleen Romoli, and ***A Stillness at Appomattox,*** by Bruce Catton. . . . As you know, Keats was mistaken in his sonnet: it was Balboa, not Cortez, who first "stared at the Pacific." In her book Mrs. Romoli reveals that the spot where the first view took place was not exactly in Darien—and probably not a peak either. She agrees, however, that the sonnet is wonderful poetry. . . . Bruce Catton's book follows the adventures of the Army of the Potomac from the winter of 1864 until Lee's surrender.

Book Reviews

A Faith to Proclaim

by JAMES S. STEWART

(Reviewed by George M. Docherty)

Chaucer might have described Professor James S. Stewart as "a verray parfit gentil knight" of the pulpit.

Once I heard him preach on that great text, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I resolved, not merely to preach on that text on the following Sunday, but to improve upon the sermon I had just heard! The week was spent in research: reading both text and context in Greek; consulting Greek and English commentaries; seeking out sources for quotation. By Friday I finally gave up this self-imposed task. Dr. Stewart had already gone over the groundwork, had rejected and selected with uncanny homiletical skill, and had produced a great sermon. I have not dared, even now ten years later, to preach from the text; for me it would be plagiarism. This memory came back as I read *A Faith to Proclaim.* The sure touch of scholarship is stamped on every page. Dr. Stewart's theme is evangelism, its content and challenge today. He examines acutely the faith that is proclaimed week by week, elucidating those majestic themes "The Incarnation," "Forgiveness," "The Cross," "The Resurrection," and "Christ."

In the Introduction, Dr. Stewart writes: "Questions of sermon construction and delivery I have endeavoured to deal with in an earlier volume, *Heralds of God. . . .*" By dismissing these questions he departs somewhat from the normal approach of Lyman Beecher lecturers. As a matter of fact, however, the reader is shown how doctrine ought to be preached. These lectures are really sermons; the

prose is a preaching style. Basic truths of theology are made exciting and challenging and are presented with crystal clarity. Here surely also is "delivery"—a flow of words that moves swiftly and leaps and cascades like a torrent, but does not overflow in incoherence. It is intensity of feeling rather than verbosity of language. This is the proclamation of the "things most surely believed" from the heart of one who feels and knows and believes.

Professor James S. Stewart is a very Scottish preacher. He belongs to the "Scholarship School" that delights to find illustrations from the history of Christian scholarship in the telling words of thinkers and saints: Bernard, Augustine (quoted in the original), John Donne, Kierkegaard, P. T. Forsyth, and—not least—Emil Brunner. I don't think he once quotes from *Reader's Digest,* a fact which in this day of topical preaching is very remarkable! We share the fellowship of scholars, though I must confess it makes me, at least, despair at the academic emptiness of my own preaching.

Nevertheless, this Scottish method has its dangers. At college, I heard every week for a whole semester Principal W. M. MacGregor (whom Gossip claimed to be second only to A. B. Davidson; actually, he is second only to Gossip). This big human and Christian scholar, like a skilled organist, pulled out stop after stop of changing tone and color from his wide grasp of scholarship and breadth of culture until one was almost mesmerized by authorities (cf. his *Christian Freedom, A Study on Galatians*). There were times when one would have liked to know what MacGregor was thinking as well as what Dante had said about the topic. Likewise, in *A Faith to Proclaim* one looks for "The Gospel According to James S. Stewart" in the sense in which St. Paul talked about "my gospel." I am sure Dr. Stewart had his moments when he saw a Stephen stoned, and walked his own Damascus Road, and knew in solitariness the fellowship of the living Christ in the dark watches of the night. The weakness of this type of writing, if I may dare to say so, is that we can have too many quotations from, and too few acts of, the apostles. The *kērygma* is not the presentation of the "ideas" most surely believed; it is the "things" most surely believed. The proclamation is also a confession. Theology is a credo, "I believe. . . ." Dr. Stew-

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art draws a veil of Scottish reticence and Christian shyness between his readers and the heart that burns with an authentic flame of love for his God.

However, this having been said, one should add that at least we are saved from the gauche, pseudo-humorous, semiblasphemous stories that are too much evident in many sermons and books, or the tedious apocryphal reminiscences—"I remember once . . ." and "I knew a friend . . ."—which parade too much as the proclamation today.

This book is a "must" for preachers and will be read with rewarding delight by consecrated and intelligent Christian laymen. By the exalted quality of its prose and scholarship it will live to be read and reread.

New York, Charles Scribner's Sons, 1953. 160 pp. $2.50.

Beyond Anxiety

by James A. Pike

(Reviewed by Wm. B. Oglesby, Jr.)

The primary thesis of this book is that the Christian faith "supplies answers to the most basic questions which disturb the human spirit" (p. 5). The author recognizes, however, that the application of the basic Christian principles to the contemporary problems of man is not always apparent. He is convinced that a penetrating understanding of the Christian faith and the distresses of man is necessary today as perhaps never before, and that scientific investigation has opened avenues of approach which are valuable in the search for meaning in life. Basically, he proceeds on the conviction that all truth is of God.

Pike is the dean of the Cathedral of St. John the Divine in New York City, and he writes as a theologian. Nevertheless, he gives evidence that he is thoroughly familiar with the findings of the man sciences. His purpose is to demonstrate that the understanding which has come with depth psychology neither replaces the Christian faith nor stands in opposition to it. Rather he affirms that this knowledge leads to a deeper awareness of the faith while showing that the faith can and does provide a dimension to life which can never come from scientific data as such. The book sets forth a context for both scientists and theologians in terms of the distinctive yet interrelated contributions of each. In the end, Dean Pike's own world view is rooted in his belief that the Christian faith provides the ultimate (and only) foundation for creative living.

It is obvious from this that the author has set himself to a most needed task. In using the term "anxiety" he has moved directly into the prevailing concept of our day. His chapter headings indicate the way in which he has faced the manifestations of anxiety on the contemporary scene—"Fear," "Guilt," "Inhibition," "Frustration," "Indecision," "Loneliness," and "De

spair." In view of the obvious qualifications of Dean Pike, it is disappointing to note that the book does not consistently measure up to the significance of the subject matter or to the ability of the author. One suspects that this is occasioned by his understandable concern to avoid a technical and abstract treatise; yet at times it appears that the attempt to write in popular style makes for a result which does not adequately express the deeper understanding of the author. It may be more readable; yet the simplifications border at times on oversimplification, and the arguments seem to sacrifice depth to solutions that will not solve.

For example, the conclusion of the chapter on "Fear" reads thus: "The best way to have belief in God is to start living as though He exists, to rearrange one's objectives and aspirations as though His promises were true, praying all the while, 'Lord, I believe, help Thou my unbelief'" [*Sic*]. This sounds like William James's "will to believe"—which is good as far as it goes. Nevertheless, presented without qualification it may lead to a religious Couéism. Again, in the chapter on "Frustration" the author challenges narrow legalistic views of sex, and his arguments are penetrating. Yet in the same chapter his other illustration—i.e., alcohol and drinking—seems not quite so convincing an argument from the Christian doctrine of Creation.

Over against these factors, however, there is a wealth of understanding which is presented in a most readable style. Those who are wrestling with the meaning of the Christian faith for our day will find here a real stimulus to thought. Dean Pike has given evidence that the problem of anxiety does not yield to simple consideration; yet withal he points to the certainty that by God's grace anxiety is transcended in a positive faith.

New York, Charles Scribner's Sons, 1953. 149 pp. $2.75.

The Interpreter's Bible, Vol. II

(Reviewed by J. A. Lacy)

This latest volume of *The Interpreter's Bible,* and the fifth to be published, is in some respects the most valuable one presented thus far. Each volume has been superb. The earlier studies have offered help on very popular parts of the Bible—the Gospels, Genesis and Exodus, the Corinthian letters, Galatians, and Ephesians. But the present volume offers help where help is even more needed. It deals, not only with the exciting tales of First and Second Samuel and the beautiful narrative of Ruth, but with books of the Old Testament that are frequently neglected—Leviticus, Numbers, Deuteronomy, Joshua, and Judges. With its thorough scholarship presented in language that is easily understood, and with preaching helps pointing to vital meanings today, this commentary shows how precious are these sections of the Old Testa-

ment—and how integral to the Bible as a whole. The result should be more and better preaching from the books of history and of the Law and, also, a more bountiful harvest for the youngsters when their Sunday-school lessons are drawn from these books.

In my opinion, no finer exegesis has been offered to date than John Bright's exegesis of Joshua. (Incidentally, THE CHAPLAIN—before this commentary appeared and before Dr. Bright was honored with the Abingdon-Cokesbury Book Prize for *The Kingdom of God*—presented a brilliant sermon by him drawn from a text in Joshua. See "The Choice Before Us," in the November-December issue, 1952.)

It is of interest to find a woman among the contributors here. The editors are to be commended for securing one whose scholarship is of the highest quality—Louise Pettibone Smith, of Wellesley College, who wrote the admirable exegesis of Ruth.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 1176 pp. $8.75.

Book Notes

by F. R. CREEGER

Heritage of Buddha

by CELINA LUZANNE

Here is a book that succeeds in giving Western readers an appreciation, and a measure of understanding, of Oriental mysticism.

The author has patiently searched records to gather the biographical data and the teachings of Artha Gautama, the Indian philosopher, father of Buddhist religion. She has put this story into a novel. Its plot unfolds logically, with enough interest, suspense, and intrigue to satisfy the activism of Westerners. Yet it never becomes Occidental; the Oriental atmosphere is ever present.

Proceeds from the sale of this book will go to an Indian Mission.

New York, Philosophical Library, 1953. 290 pp. $3.75.

The Greatest Faith Ever Known

by FULTON OURSLER and APRIL OURSLER ARMSTRONG

This book, published after the death of Fulton Oursler, completes a trilogy on the Scriptures, covering the life of Christ (*The Greatest Story Ever Told*), the Old Testament (*The Greatest Book Ever Written*), and the founding of Christianity (the present volume). Like the first two books, this third one will furnish inspiration to Oursler's many readers.

April Oursler Armstrong worked with her father from high-school days, learning the writing craft and also a deeper secret—"the devotion that can transform the meanest drudgeries of writing into a joy and a delight." Says she: "My father loved his work. He loved this book." With that knowledge in her mind,

she has finished and published this narrative of the Book of the Acts.

New York, Doubleday & Co., 1953. 383 pp. $3.95.

In Spite Of: A Philosophy for Everyman

by John Cowper Powys

Blanket statements are always hard to defend. The subtitle of this book should certainly be qualified thus: a philosophy for every man who can say that religion is a superstition; that Christian love "plays the same role in the invisible, moral world as the Kremlin secret police play in the visible, physical world"; and that the whole concern of man is to "enjoy being alive."

According to this philosophy we must "force ourselves to enjoy life" in spite of pride, class, belief, insecurity, or what-have-you.

The book is written in a breezy, salesmanlike style, so that it may be said that it is fun to read it "in spite of" its philosophy.

New York, Philosophical Library, 1953. 312 pp. $5.00.

The following books are of special interest to chaplains whose parish includes soldiers' families:

Toward Lasting Peace

This is the study manual prepared by the General Department of United Church Women. It has twelve chapters, covering twelve areas of life, and is written by twelve women, each of whom is well qualified to write in her assigned field. Excellent study and discussion material for women's groups.

National Council of Churches, 156 Fifth Avenue, New York 10, N.Y., 1952. 64 pp. 75¢.

On Vesper Hill

by Robert A. Lapsley, Jr.

Twenty talks that the author gave to teen-age boys and girls in vesper services at a summer "Pioneer" camp.

Richmond, Va., John Knox Press, 1953. 142 pp. $2.00.

Where There Is Life

edited by Leslie C. Sayre

"The Life and Task of the Church Around the World" is one of the themes of the united study program for 1953-54.

Where There Is Life develops that theme in pictorial fashion, showing by photographs and descriptive captions the lot of people all over the world, and the church at work ministering to their needs.

The pictorial approach makes this book usable in both youth and adult groups.

New York, Friendship Press, 1953. 64 pp. Cloth, $1.50; paper, $1.00.

A moderately good Christian is about as good as a moderately good egg.

—*Douglas Steere*

NEWS ROUNDUP

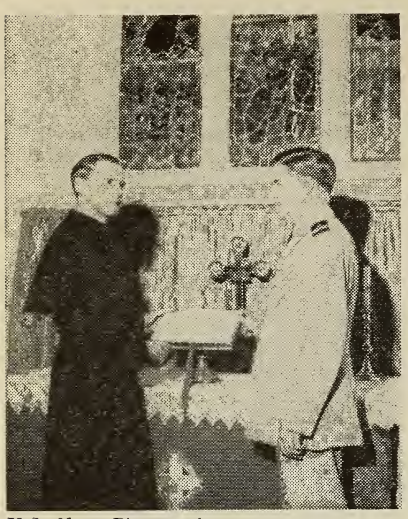
GENERAL

About 150 American officers and men have been spending the winter at Fort Churchill, described by the *Army Times* as "a natural deep freeze on the edge of Hudson Bay in northern Canada." Technicians are studying the effects of cold on ordnance and engineering equipment, while medics are learning how men react to the severe climate.

* *

The project of microfilming ten million manuscripts in the Vatican Library in Rome to make them available for American scholars is about one-sixth completed. The microfilming will cost about $250,000 and is

President Eisenhower, at his desk in the White House, opens the fifth annual Religion in American Life campaign, November 1953. Urging all citizens to support their religious institutions, he says: "By strengthening religious institutions, the Committee on Religion in American Life is helping to keep America good. Thus it helps . . . keep America great."



U.S. Navy Photograph

The Rev. S. W. H. Bird, M.A. (Oxon.), *left,* and Chaplain J. G. Power, USN—two members of the recently organized ministerial council in Izmir, Turkey (the ancient Smyrna)—stand before the altar of the Church of St. John in Izmir, site in A.D. 155 of the martyrdom of Polycarp, bishop of Smyrna.

expected to be completed in a few years. According to Roman Catholic authorities, the Vatican has "the best, biggest, and most important collection of manuscripts relating to the history of Western civilization."

Lutherans in Russia number more than 2,000,000, according to Dr. John A. Scherzer, who until recently was head of the European Desk of the National Lutheran Council.

Baptists in Russia have increased 800 per cent under communism, according to Dr. F. Bredahl Peterson of Copenhagen, president of the European Baptist Federation. The number of Baptists has increased from 400,000 a generation ago to 3,200,000.

The National Catholic Welfare Conference reports that its Germany Mission, through the years of its existence (1946-53), has distributed 67,841,342 pounds of relief supplies valued at $74,514,605.34.

During the first half of 1953 American Protestant churches sent 9,000 tons of relief supplies abroad through Church World Service and Lutheran World Service.

The Methodist Committee for Overseas Relief last fall voted a three-months appropriation of $205,165 for the relief of human suffering abroad "without regard to race, color, or creed." It also approved requests for other funds to the total of $300,000, which will be given as soon as money is received from the 40,000 Methodist churches.

More than 3000 religious objectors to war are performing alternative civilian service of importance to the national health and welfare, the National Service Board for Religious Objectors announced in Washington.

All but 200 of the 19,000 missionaries currently serving under foreign-mission agencies of the United States and Canada, are white. About 500 are persons of other nationalities. Citing these facts, a recent report of the Missionary Research Library of the National Council of Churches declared: "Missionary ranks of solid

white do not help the cause of missions."

A French student worker is here as a "missionary" to the United States. Jacques Beaumont, general secretary of the Protestant Student Association of France and a candidate for a doctor's degree at the Theological School of Montpellier and Paris, is the first of religious workers from abroad to be brought to this country by the Presbyterian, U.S.A., Board of Foreign Missions in a plan to make Christian missions a "two-way street."

The 67-year-old Student Volunteer Movement has become the 13th interdenominational agency to affiliate with the National Council of Churches. Since it was formed by John R. Mott and other famous Christian leaders, the SVM has recruited hundreds of college students for life service in Christian missions at home and abroad. It will retain its autonomy and name but will operate administratively as the Council's Missionary Service Department.

The United Student Christian Council, incorporating 14 Christian student groups, has voted to bring its work under National Council auspices through the Council's new Department of Campus Christian Life.

Teachers as well as students have formed a close relationship with the National Council through the recently formed Faculty Christian Fellowship —an autonomous organization administratively related to the Council's Commission on Christian Higher Education.

American Unitarians and Universalists are now joined in what the *Christian Century* calls "the Uni-Uni marriage." Through a new corporation called "The Council of Liberal Churches (Universalist-Unitarian)" the two churches have federated their departments of religious education, publications, and public relations. A 12-member commission is considering further unification.

A committee representing the nation's three major Presbyterian denominations met in Cincinnati, Ohio, Nov. 11-13, to complete the plan providing for union of these bodies as "The Presbyterian Church of the United States." The plan will be voted upon at the three General Assemblies in 1954.

The World Presbyterian Alliance has endorsed a project for renovating the Calvin Auditorium in Geneva,

Methodist Bishops Marvin A. Franklin of Jackson, Mississippi (*left*), and Fred P. Corson of Philadelphia, accompanied by Mrs. Corson, are shown aboard the American Export Lines' *Independence* as they embarked for a trip to Italy, Greece, India, Hong Kong, Formosa, Japan, and Korea. Both bishops served as religious consultants to the Armed Forces in the Far East in November.

Switzerland, as a center for Alliance activities. The Calvin Auditorium, also known as Knox Chapel, dates from the 16th century.

An illustrated edition of the Revised Standard Version of the Bible, designed specifically for young people in Sunday school, is scheduled for publication early in 1954.

PERSONALITIES

Samuel McCrea Cavert retires Feb. 1 as general secretary of the National Council of Churches and at that time assumes new duties as executive secretary of the United States Conference for the World Council of Churches as well as executive secretary in the United States of the over-all World Council body. **Roy G. Ross** succeeds him as administrative head of the National Council.

General Matthew B. Ridgway made the address at a service dedicating three new stained-glass windows in the War Memorial Shrine of the Washington Cathedral (Episcopal), Washington, D.C., last Sept. 20. One of the windows memorializes the four chaplains of the *Dorchester*.

Bishop William C. Martin, president of the National Council of Churches, flew to Japan in December to spend the Christmas holidays with American troops in Japan and Korea.

Prince Oscar Bernadotte of Sweden died Oct. 4, 1953, in his 93rd year. For years he served as head of the Swedish YMCA and on the international committee of the "Y." His son, Count Folke Bernadotte, was assassinated in Jerusalem in 1948 while serving as UN mediator.

Nathan M. Pusey struck "a new note at Harvard" when he addressed the Harvard Divinity School at the beginning of last term—the first time a president of Harvard has spoken at a convocation of the school since 1909. Said he: "We must learn again to know by faith with thanksgiving."

Dwight E. Stevenson is a visiting professor this year at Union Theological Seminary in Manila. Dr. Stevenson, on leave from the College of the Bible, Lexington, Ky., is the author of the popular "Guide to Expository Preaching" published in THE CHAPLAIN last February.

Tetsutaro Ariga, professor of Christianity at Kyoto University, Japan, is spending the year at Union Seminary, New York, as visiting professor of world Christianity.

James Muilenburg, on leave this year from Union Theological Seminary, New York, is directing the American Schools of Oriental Research in Jerusalem.

Joseph Free, professor of archaeology at Wheaton College, will conduct the eighth Wheaton College "Bible lands cruise," which begins the middle of February. After the six-weeks cruise a staff of teachers and

students will assist him in excavating the ancient buried city of Dothan, 60 miles north of Jerusalem.

* *

Robert J. Lamont, formerly of the Narbeth Church near Philadelphia, has succeeded **Clarence E. Macartney** as pastor of the First Presbyterian Church, Pittsburgh.

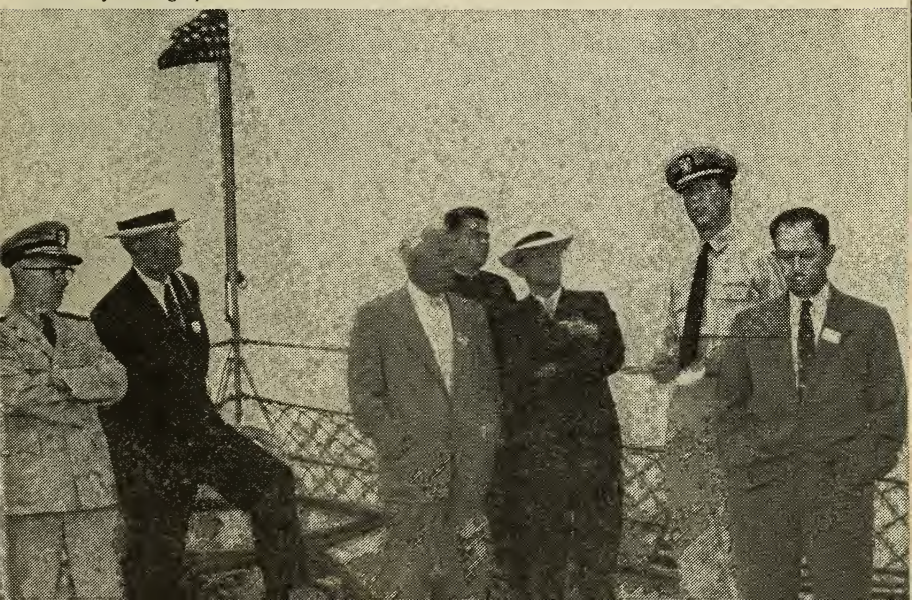
ANNOUNCEMENT

A "once in a lifetime" opportunity to study with a number of the outstanding theologians of the world is being offered in the summer of 1954. The "Chicago Ecumenical Institute" is planned for August 2-13, the two weeks preceding the convening of the Second Assembly of the World Council of Churches at Evanston, Ill. While the faculty list is not yet complete, the announcement promises registrants "direct and close contact with notable and influential leaders of churches in Europe, Asia, and Africa."

For further information, write to President A. C. McGiffert, Jr., Chairman for the Chicago Ecumenical In-

Chief of Navy Chaplains Edward B. Harp, Jr., with religious leaders on the forecastle of the U.S.S. *Kennedy, Jr.* (DD-850), during the cruise which was a part of the Three Day Conference for Religious Leaders conducted by the Navy (Aug. 26-28) at the Chaplains School, Naval Station, Newport, R.I. *Left to right:* Chaplain Harp; Dr. V. T. Jordahl, chairman of Committee on Chaplains, Evangelical Lutheran Church, Mason City, Iowa; Chaplain Fred C. Reynolds (USA ret.), associate secretary of Methodist Commission on Chaplains, Washington, D.C.; Father Thomas Carlin, director of Newman Clubs, National Catholic Welfare Conference, Washington, D.C.; Dr. Marion J. Creeger, director of General Commission on Chaplains, Washington, D.C.; naval officer guide; Rabbi Max Eichorn, Field Branch, Division of Religious Activities, Jewish Welfare Board, New York City.

U.S. Navy Photograph



RAAF Photograph

MALTA.—Chaplain Joseph P. Whitt of the U.S. Air Force (*center*) points out his base (Wheelus Field, Tripoli, Libya) to Squadron Leader D. D. Hurditch (*left*) and Chaplain James R. Payne of the Royal Australian Air Force. A few minutes later Chaplain Whitt left on his first jet flight in an Australian Meteor Jet piloted by Hurditch.

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stitute, c/o The Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill.

CHAPLAINS

Paul D. Hutchins, of Tucson, Ariz., introduced Little League baseball into Korea in 1952, according to a recent article in *Pacific Stars and Stripes*. The village of Haeundae now has a five-team baseball league, with a membership charter from Williamsport, Pa. Expert direction has come from Corporal Marcellus Riley, baseballer under contract to the Cleveland Indians.

Robert S. Hall is writing a thesis on "Union Army Chaplains."

Herman J. Kregel, formerly post chaplain at West Point and later assigned to the 40th Infantry Division in Korea, has in recent months covered a wide field, with home base at Seoul, to serve GI's on lonely islands and hilltop radio-relay stations.

Arthur E. K. Brenner has been elected president of the Tokyo-Yokohama Clergy Club, composed of some 200 missionaries and chaplains.

Roy Terry, stationed at Clark Field, is working for an M.S. degree at the University of the Philippines.

Cleetis C. Clemens, who was stationed in England for three years, is now post chaplain at Fort Hamilton, New York.

Warren C. Mounts, stationed in Germany, has accepted a call to the Central Presbyterian Church, Memphis, Tenn., effective when he is released from the Army.

Alfred A. Kelsey, on the eve of departure for duty in Alaska, was released from the chaplaincy to accept the call of the Palma Ceia Presbyterian Church, Tampa, Fla.

R. N. Ruleman recently reported for duty at San Diego Marine Corps Recruit Depot.

J. C. Hilferty has been detached from Whidbey Island, Puget Sound, to duty at the Naval Air Station, Kodiak.

J. C. Condit replaces him at Whidbey Island.

Thomas L. Doyle, former Seventh Infantry Regiment chaplain, Third Infantry Division, Korea, has returned home via China, India, the Holy Land, and England. His permanent

address is now just Lowell, Mich. Doyle reports that his regiment, in the first nine months of 1953, gave $2,450 to Army Emergency Relief and $3,700 to a Protestant hospital, school, and orphanage in Seoul.

Chief of Army Chaplains **Ivan L. Bennett** dedicated the regiment's chapel Oct. 4, 1953, assisted by Chaplains **Harry Arkens** and **Lowell Spangler.**

Francis McGann spoke on the theme "Character Guidance Program Within the Army, Navy, and Air Force," following an address by Chief of Chaplains **Ivan L. Bennett** to the First Army Chaplains' Conference last November on Governor's Island, N.Y.

At this conference a luncheon honored **Charles P. Malumphy,** who succeeds **R. J. Hearn** as First Army chaplain as of Jan. 1.

As the result of a planning conference last fall with Chief of Navy Chaplains **Edward B. Harp** and his assistant **James W. Kelly,** the following chaplains have been preparing new character-guidance materials for use on "the third level" (ships and stations around the world): **John J. Wissing** and **Edward J. Hemphill,** at San Diego, for Navy and Marine shore stations in the U.S.; **John J. O'Conner** and **Mark R. Thompson,** at Newport, for naval personnel aboard ships; **Victor W. Schoenberger** and **Frederick W. Brink,** at Sasebo, for personnel in the Asiatic area; and **Glyn Jones,** at Quantico, for Officer Special Schools.

The following chaplains have received the Bronze Star: Chester L. **Bishop,** John Charles **Brady,** Peter N. **Holmes,** Paul E. **Klett,** Clifton E. **Land,** Edward L. **McCall,** James F. **Madden,** Carl G. **Mengering,** Albert **Merz,** John R. **Nolan,** John J. **O'Neill,** Herman P. **Senft,** Fred B. **Spyker,** Herbert D. **Teitelbaum,** Cormac A. **Walsh,** and Herbert J. **Wilson.**

Oak Leaf Cluster to the Bronze Star has been awarded to Hugh C. **Busby,** James A. **Connett,** Harold J. **Dean,** Daniel W. **Fielder,** Vernon P. **Jaeger,** Stewart K. **Lewis** (2nd and 3rd clusters), and William C. **Taggart.**

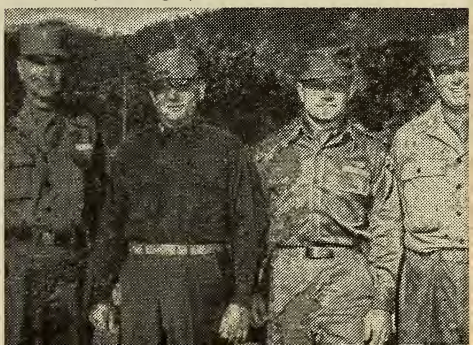
The Commendation Ribbon was awarded to William B. **Crocker,** Jesse H. **Crosset,** Harms J. **Gunhus,** Martin W. **Heinecke,** Sol **Roth,** and Cormac A. **Walsh.**

The Legion of Merit was awarded to Luther W. **Evans** and Douglass F. **Hall.**

Daniel W. Fielder received the Purple Heart.

Chief of Army Chaplains Ivan L. Bennett visits X Corps Group Command Post in North Korea. *Left to right:* Chaplain William L. Cooper (Baptist), X Corps Group chaplain; Chaplain Bennett; Brigadier General Harvey H. Fischer, X Corps Group chief of staff; and Chaplain Edward J. Saunders (Roman Catholic), assistant X Corps Group chaplain.

U.S. Army Photograph



"My wife is a perfect angel."

"Really; how is that?"

"She's always up in the air; she's always harping on something; and she never has anything to wear."

—Henry Edmonds, in the Birmingham *News–Age Herald*

A herring and a whale were inseparable companions. But one day the herring came swimming along by himself. When asked what had happened to the whale, he replied: "Am I my blubber's kipper?"

A Wave went to see her former teacher, who remembered how the girl used to chafe under school discipline.

"But Mary," asked the teacher, "how can you stand Navy discipline?"

"Oh, *Navy* discipline is *all right,*" Mary replied. "It hits everyone alike—*and none of it is for our own good!*"

—Mildred McAfee Horton

A woman went to a doctor to complain about her husband's delusion. "It's terrible, Doctor," she said. "All the time he thinks he's a refrigerator."

"Well," consoled the medical man, "that isn't too bad. Quite a harmless delusion, I'd say."

"The delusion I don't mind, Doctor. But when he sleeps with his mouth open, the little light keeps me awake!"

—*The Right Hand*

When down in the mouth, remember Jonah. He came out all right!

—Ascribed to Thomas A. Edison by *Ink Pot Farmer*

A Bowery bum is just someone who tried too hard to be a man of distinction.

—*L & N Magazine*

He: "Why get the plumber, dear? I'll fix it."

She: "Let it alone. You fixed the cuckoo clock, and every hour the bird backs out and says, 'What time is it?' "

—*Religion and Health*

[Continued from outside back cover]

May—Theme: "Building a Christian Home" (3rd Series on Courtship & Marriage)

Come Clean to Marriage
The First Year
Meeting Life's Storms
Christ in the Home

June—Theme: "The Work That Calls Me" (Studies in Christian Vocation)

Education Without Sheepskin
One Vocation Out of 20,000 Choices
Fair Day's Work for Fair Day's Pay
Take a Look at Church Vocations
An Avocation to Match Your Vocation

July—Theme: "Disciples Who Found a Way" (Studies of Effective Christians)

Ambassador of Literacy
Fighter Against Hunger
A Voice in a Wilderness
Light in Her Darkness

August—Theme: "Speakers for God" (Studies in the Minor Prophets)

Amos, Prophet of Social Justice
Hosea, Prophet of God's Love
Micah, Prophet of Mercy
Jonah, Prophet of World Vision
Daniel, Prophet of Purity

September—Theme: "Spotlight on America" (The Challenge of Society)

Across the Tracks (Slums)
E Pluribus Unum (Minorities)
"For Lack of Knowledge" (Education)
The Unseen Attacker (Disease)

October—Theme: "The Best Thing Left" (Studies on the Meaning of the Church)

In the Stream of Christian History
On the American Scene
Every Person Counts
What Is My Place in the Church?

November—Theme: "The Bible Speaks" (Studies of Familiar Passages)

The Suffering Servant (Isa. 53)
The Ways of Blessedness (Matt. 5)
"The Greatest . . . Is Love" (I Cor. 13)
Confidence in God (Psa. 23)
"We Are Children of God" (Rom. 8)

December—Theme: "The Meaning of the Coming of Christ"

Christ Brought Liberty
Christ Has Enriched Literature
Christ Inspired Art and Music
Christ Raised the World's Sights

THESE PROGRAM studies will be carried month by month in THE LINK. Each will be written by a recognized leader in the field with the intention that it will be used in conjunction with the Bible as a basis for group discussions. Themes are organized around the "Common Commission Plan" now in use in major church groups. These studies are written especially for the United Fellowship program and speak directly to young people in the Armed Forces.

The major Protestant denominations have co-operated through the General Commission on Chaplains in sponsoring this program because they are convinced that there ought to be one program that all chaplains can use. The youth of these churches have expressed their conviction that there ought to be one fellowship program for all young people in service and have urged chaplains and youth to build effective fellowships in every possible unit or station.

The UNITED FELLOWSHIP MANUAL outlines the aims and purposes of the program and makes suggestions for using it. Please write to Joe Dana, the director, if he can help by offering any further suggestions.

For a happy new year with your service young people, United Fellowship of Protestants offers--

PROGRAM PLANS FOR 1954

January—Theme: "Making a Life" (Studies in Christian Dedication)

WHERE ARE YOU HEADING?
THE TIME IS *NOW*
OTHERS LIVE HERE TOO
TO FIND GOD'S PURPOSE . . . AND DO IT

February—Theme: "God Made of One Blood All Nations" (Studies in Christian Brotherhood)

TO EACH HIS OWN
ALIKE, YET NOT ALIKE
A FORUM OF FAITHS
THE IMPORTANCE OF WORKING TOGETHER
LOOKING TOWARD EVANSTON

March—Theme: "Christ Calls to Discipleship" (Studies in the Lives of the Apostles)

A NEW DIRECTION FOR LIFE (James and John)
"YOU ARE MY WITNESSES" (Andrew and Peter)
LOYALTIES IN LIFE (Matthew and Judas Iscariot)
FAITH IS A "MUST" (Thomas and The Zealot)

April—Theme: "Palestinian High Lights" (Epochs in the Life of the Master)

JORDAN TO JERUSALEM
OLIVET TO CALVARY
CALVARY TO EMMAUS
MOUNT OF ASCENSION TO "EVERYTOWN"

Continued on inside back cover